

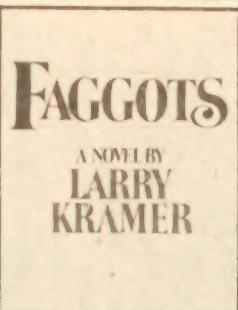


Bryant tries it again

This time, London,  
Ontario.

A feast of fiction

Critic George Whitmore  
takes a look at what's  
being dished up  
this season.



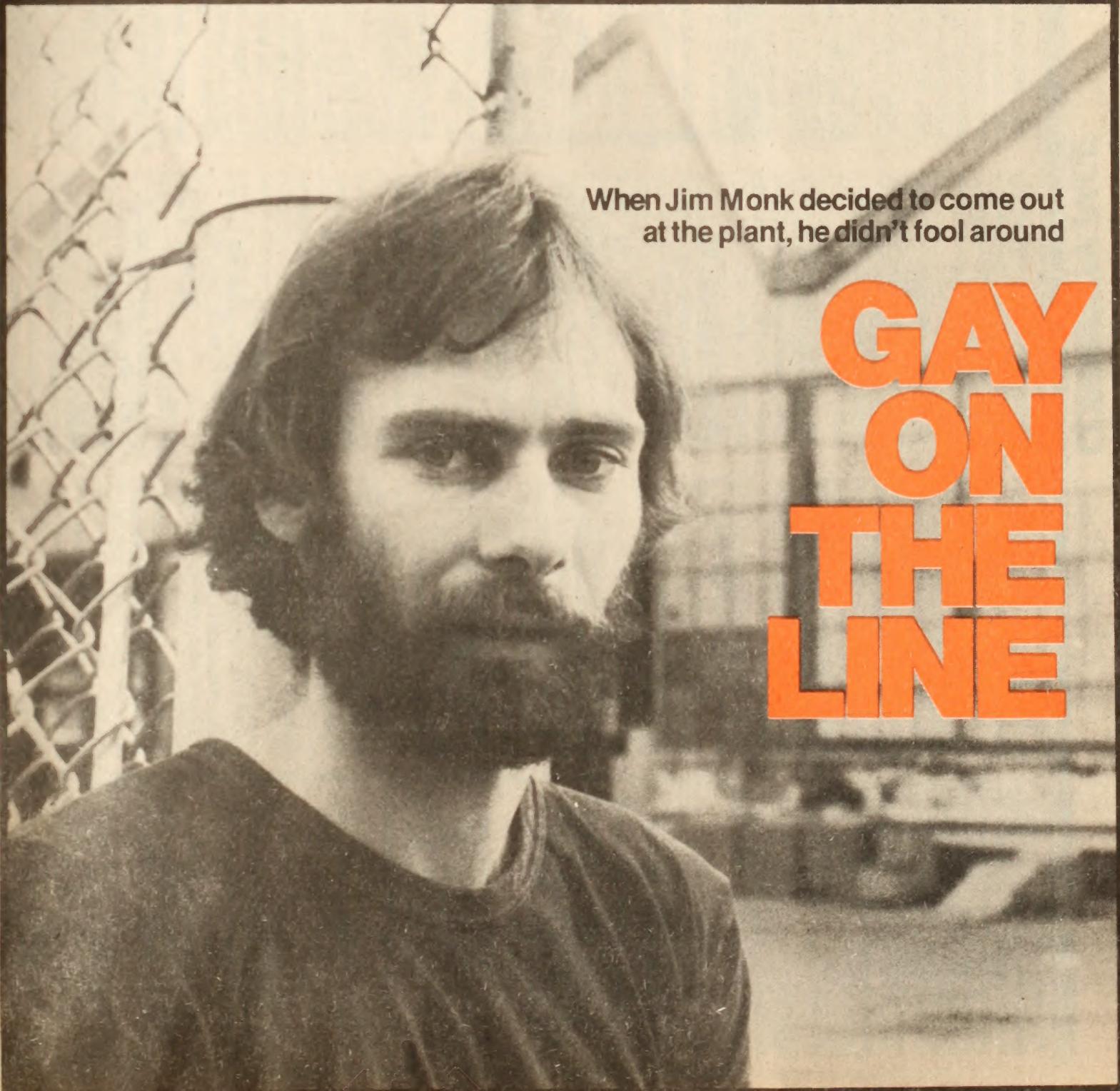
Radclyffe Hall  
fifty years on

*The Well of  
Loneliness* caused  
judicial apoplexy  
in 1928. But things are  
different today, right?



# THE Body Politic \$1

SEPTEMBER 78 GAY LIBERATION JOURNAL



When Jim Monk decided to come out  
at the plant, he didn't fool around

GAY  
ON  
THE  
LINE



# GAY ON THE LINE

Jim Monk was just "one of the guys" at the Chrysler engine plant in Windsor.

Then he decided to have a little chat with the editor of the union paper.

Coming out in the belly of the beast.

by Gerald Hannon



**T**here is blood on the street in Windsor. There is a man running, drug-panicked, half blind with the fear that is pumping his life out through the jagged tear in his wrist. Someone is running behind him, closing in with a web of phones the case when the body is dropped to the ground outside a Submarine Sandwich shop, who gets told by the ambulance driver that in another 10 minutes "the guy would have been a goner."

I didn't see Jim leave. Like everyone else at the Ritz, Windsor's only gay bar, I got swept up in the excitement and confusion. The glass in the windows exploded in a dazzling spray of glass. Someone had put his fist through it. No one knew who. Jim followed the sound of running feet, followed the blood on the

street and back at the Ritz things got normal pretty fast; the jukebox blasted out the latest disco, David, that is the black bartender (whose nom de guerre is "Her Majesty Queen of the Ritz, Victoria Regina Duvalawala") swept through the crowd with balletic grace and endless good humour, while headwaiter Norman moved through it all as sedately as is possible in a gold lame shirt open to the navel.

It's what you call a mixed crowd. There are a lot of women, there are older men, hustlers, there are guys who look underage, there are blacks, there are men who look like auto plant workers. And are. There will be another cluster of broken glass later that evening (just a few draft glasses this time), and a fight that sends those grappling bodies careening into the juke box. Jim will help break it up.

I'm told it was a rough night, even for the Ritz.

This is about Jim Monk. It is a little about me. It is about your Father's Hour. And it is about you. And maybe finding your way back.

He's 26. There are fine lines around the eyes already though, and he exudes the kind of quiet good sense a friend of mine would describe as "matoor." He's paying off a mortgage on a bungalow on a family-type residential street in the hall-side section of Windsor. He owns a car. He operates a small ornamental lathe in the crankshaft department in the Chrysler engine plant.

He grew up in this town, the snotty-nosed kid from the housing development on (quite literally) the wrong side of the tracks who just happened to be brighter than most of the smart-assed

kids with daddies at the university, and mothers who didn't always look tired and who could cook.

"We always ate at their houses — the father would come home from work for supper. It was nicer at their place, cleaner and quieter." We're talking in the front room of that mortgaged bungalow, around the table with a couple of beers (they were my idea), Jim in t-shirt and cutoffs, thinking back twenty years.

"I was raised a Jehovah's Witness — it gave me a view of myself as an outsider. I had to go to church every morning, five days a week for ten years, on weekdays and Wednesday evenings. I went from door to door selling Watchtowers and bibles; I was active from the age of four to fourteen, was taught public speaking, gave sermons, speeches...."

*Continued on page 24*

## Editorials

### What's next? Ask Mr Sims

Last issue in this editorial space, we noted that the latest issue of the New York gay magazine, *Christopher Street*, had been stopped at the border by Canada Customs. We could not help but note that the definition of "immoral and indecent" — the grounds on which any Customs officer is allowed to stop just about anything he (or, rarely, she) chooses — was beginning to get frighteningly broad. *Christopher Street*, we felt, should have had about as much trouble with Customs as *The Atlantic Monthly*.

Except for the fact that *Christopher Street* is a gay magazine. Only half in jest, we asked, "What's next?"

We're beginning to get some idea.

The American film *Word Is Out* is playing in Toronto right now. It is a well-made, serious film that has drawn favourable reviews wherever it has played. It consists entirely of interviews with gay people — all of them clothed. There are no sex scenes. If we remember correctly, there is a brief scene in which two men hold hands for a short period.

Nevertheless, *Word Is Out* has been given a "Restricted" rating by the Ontario Film Censor Board. The film can be seen here only by those who are 18 years of age and older.

We called the Censor Board to find out why. (We wanted — this can be a futile effort since, like Customs officers, the provincial censors are not obliged to explain their curious logic to ordinary citizens.) In this case, Chairman Donald Sims noted that he himself had not seen the film, but that "Restricted" ratings are usually given if a film is characterized by "sex, violence or bad language."

There is no sex in *Word Is Out*. There is no violence. There is no "bad language."

But there is sex in *Word Is Out*. That is because *Word Is Out* is that gay is good, satisfying, exhilarating, joyous; that the closest a film can get to being淫荡, maddening place to be; and that there are forces working to keep this simple truth from you.

For the censors it seems that there was enough. The same was true for *Pretty Baby*, Louis Malle's film on a turn-of-the-century child prostitute in New Orleans. There were no scenes of sex or violence or "bad language" that would have unduly offended contemporary community standards. But there was a scene that was distasteful. *Pretty Baby* had broken taboos, and had to mention the unmentionable. The censors didn't like that, so they banned it all — that included it altogether.

In this case, *The Well of Loneliness* was banned on the same grounds (see page 22 of this issue). The prosecution had simply argued that because the book had an obscene theme, it must be obscene itself. Fifty years later we're still being plagued by the same kind of "logic."

*Word Is Out* breaks a taboo as well: it says that gay is beautiful, that you should come out, that you injure something real and valuable in yourself if you don't. The censors didn't show their hand by banning it altogether, but they did do the next best thing. They kept it from the people who could most benefit from its message: the next generation for whom the world is a better place if it is healthy and straight and unashamed of its sexual messages like this one:

God help us by thy grace beyond the censor's official mandate to protect our sensitive minds from "sex, violence and bad language" (ridiculous as even that goal is). It's clear that we are now being told not only what can't be shown, but what can't be thought.

What's next? Just another little step backwards, and then another, and another. The censors take silence to mean consent, and as long as we're quiet they'll keep right on pushing until, with the last little step, we find our backs up against the wall.

The address of the Ontario Board of Film Censors is 1075 Millwood Road, Toronto, Ontario M4X 1X6. Their telephone number is (416) 421-2462.

Ask for Mr Sims. □

## This Issue

### Duck soup

Production of the September 1978 issue of *The Body Politic* has been accompanied by a lot of joking around the office about it being a "lame duck" number: this is the last issue of *TBP* which will appear in the current format. Beginning next month the paper becomes a newsprint magazine with a larger cover and more pages. Details appear on the back cover of this issue.

The magazine, however, failed to come together all by itself, leaving us free to run off and play with new typestyles and design ideas. The lame duck still had some kick; it demanded attention and got it, though it had to compete not only with plans for the next issue but also with preparations for Toronto's Gaydays celebration, close cells with heat prostration and near insanity at constant exposure to a jackhammer playing merrily all day just outside the window. Summer is like that.

The collective putting up with all of this (with better cheer than this might indicate) was also smaller than in the past. David Gibson, who first joined *TBP* at the beginning of 1976, had left Toronto to study at Yale University. His skills (to say nothing of his remarkable grace and charm) will be sorely missed, as are those of Tom Walker, collective member of long standing who moved to Vancouver a month earlier.

Also departing this month is Judith Crewe, who has faithfully sent in her "Tapestries" column every month for more than a year, and in regard her inability to continue, we regret her loss. Our thanks to her for her work, and best wishes. □

## Letters

### The communist and the prostitute

Toronto has just been treated to something called "Gaydays" — a five-day film extravaganza beginning with a political speech and ending with free water-melon.

The self-appointed organizers of the gala have not failed to invite two US speakers, current "stars" of the Movement. They are David Thorstad, a communist, and John Rechy, a prostitute. Thorstad was invited to speak who tried, in the early 70's, to infiltrate and take over the gay movement and turn it into a puppet-show with the Trotzkyite

SWP pulling the strings. When this didn't work, Thorstad broke with the SWP, but has never spoken candidly about the Party take-over attempt, or his part in it. In my opinion, it is time to smear all those whose politics he shares, especially with — especially anarchists and libertarians, whom he calls, in the time-honoured Marxist way, "fascists." I was the target of one such attack in the pages of Boston's *GCN*.

As for John Rechy, this self-described "revolutionary" who finds sex especially enjoyable if he can convince himself he is being paid for it, spends an horrendous amount of time (as in his recent, badly-written, book *The Sexual Outlaw*) slandering gays who enjoy S/M sex.

Rechy uses remarkably similar language and arguments against S/Mers to those used by Anna Bryant against gays. Rechy apparently "debated" with John Leeson/S/Mer on the subject. I find the setup about as offensive as this chummy little television chats in which two gay defend their right to exist against two bigots, the whole circus presided over by a cheery, sympathetic, and usually moronic moderator.

As well as being an anarchist and an S/Mer, Rechy happens to run a small publishing house specializing in gay books. It seemed to me that people attending "Gaydays" might like to buy some of the things I've published — perhaps books by Canadian gay authors like E.A. Lacey and Graham Jackson. But the Gaydays organizers told me that would be impossible. It seems the police would not approve.

Gaydays? No thanks!

Ian Young  
Toronto

**Gordon Montador, of Liberated Energy (Gays/lesbians organizing committee/replies):** I am a radical, a dyke, and a self-servant. I hope he feels better for it. Once again, we invite him to attend all Gaydays events and to display his books at the fair.

**David Thorstad/replies:**

1) I first joined a gay organization, the Gay Activists' Alliance, in 1974. Within a year, I was elected its president, by members who were for the most part not sympathetic to socialism. Where's the sexism? 2) I am a member of the Gay Liberation front; I call the Socialist Workers' Party in December 1973. 3) During the early 70s, the SWP was trying to stay as far away from involvement in gay liberation as it could. It played no role in the movement at all. Its refusal to actively support gay liberation was one of the reasons I quit the party. Only in the past year has the party begun to involve itself, but still with a very conservative position. There never was any attempt to take over it, and there is none now.

3) No one has been more candid about his/her political ideology, history and activities than I am. I know this. In 1976 I self-published, without the SWP's permission and to its consternation, a book of internal SWP documents never before made public (*Gay Liberation and Socialism: Documents from the Division of Gay Liberation Inside the SWP* — 1970-1973). This book documents the SWP's abstentionist position in the early 70s. My records show that on July 26, 1976, Ian sent me a cheque for a copy, making him one of the first ten people to order it. The book proves that Ian's charge is pure fantasy. 4) I generally like anarchists. I consider myself initially to be one. I think Marxism and anarchism go hand in hand, though I don't believe in it for myself or for anyone else. I do believe in the freedom of a free society above all. I do not support the Libertarian Party because it is a pro-capitalist party. As an anarchist, Ian should share a socialist's hostility to capitalism. Does he?

5) I have never called Ian a fascist. I have never called anarchist fascists. Even in the GCN Interview (April 8, 1978), I did not call the Libertarian Party fascist. (For more on Ian's and my views on this subject, see OCN letters column, April 29, 1978.)

Now, a question: whose interests are served by Ian's red-baiting?

### The way it is

Michael Lynch has an interview with John Lee, the author of *Getting Sex*, with a quote in *TBP* (June-July). He asks where the tone of the book is condescending.

I certainly did not find it condescending. I thought Lee reported rather accurately the scene the way it is. In contrast to Lynch who spoke of the scene the way he would like it to be, Lee's work as a sociologist seems consistent with his aim, i.e., a piece of descriptive research.

At this stage, homosexuals seem to be ahead of heterosexuals in providing guilt-free recreational sex. In this respect the thesis of Lee's book seems valid.

Graham Spence  
Brookville, ON

**Michael Lynch replies:**

Lee's "descriptive research" seems to me skewed by his stress on hunters and their prey, something far more typical of heterosexual cruising than at many of us experience. I am not sure he can claim to be an authority on gay culture now. He doesn't see the equality and the reality of gay male cruising as it already exists because his sociology looks through wolf-coloured glasses.

### Doing our own work

I guess I am not a feminist. Either that or I am totally out of touch with my own politics. I am not a feminist response to Gerald Hannan's position on pornography as found in the May and August *August Issues*.

For once in my life, I find myself in complete agreement with Gerald Hannan. I am way past the point of agreeing with someone just because they are on the male. So I say — to Menina Valente, Susan Cole, Eve Zaremba, et al — that I do not agree with this "feminist position." As an anarchist, I do not support laws made and enforced by the State, particularly those laws which could conceivably be used against us.

With all of my mental faculties, I could not yet pretend Gerald's statements to be anything to women nor could I judge him guilty for being a man. In fact, his analysis of pornography is entirely correct.

Susan Cole and Eve Zaremba take an interesting stand. They believe that Gerald has the right to speak for gay liberation (meaning male) and its special needs, only so long as he does not dare to place himself above the rest of us. Feminism, they say — Specifically in the case of censorship, we are not wrong when we disagree; our interests are legitimately different." This is where I disagree as a woman. In a sexually repressive society, no one is free. As long as men are not allowed to express themselves in a human way, no woman will be sexually free from any man. Our goal is the same, even in the case of censorship.

To fight sexism as it appears in the form of pornography, we cannot allow the bourgeois State (or any other manifestation of authority) to do our work for us, even when we believe that it is acting in our best interests. And it certainly does not mean that, in banning all laws against pornography, we are necessarily aiding ourselves with the pornography industry. In fact, I remember reading in the papers last fall, during demonstrations against the *Smurf* movie, were portrayed in the media as allies of the Clean Up Yonge Street group. Some feminists had believed it possible to do business with the censorship board in a neutral manner. Obviously feminists still believe this or they would be fighting sexism through their own activity and developing a real movement instead of relying on the state apparatus.

Pat Leslie  
Toronto

### Honestly and fearlessly

I think I deserve some space to respond to Robert Wallace's review of my play *The Haunted Host* (*TBP*, May).

You referred to Jay, the Host, as "neurotic." Neurotic, so far as I know, means "repeating one's mistakes." Since the entire action of the play consists of Jay starting to repeat his mistake (a mutually disadvantageous relationship), realizing it, and rejecting it, he can hardly be called neurotic. Jay has been, and continues to be, addicted to self-laceration and sadism since the suicide of his hustler-lover. The play is about his stooping on his self-laceration. At the climax of the play he cries, "he killed himself!" and discards the dead lover's "literary leavings." The play is about a cure. The boy in the play is more than willing to fall into the same destructive relationship Jay had with his dead lover. Jay makes him face it, makes him face it, makes him face it. The play is about the realization that you are "presented as societal rather than personal." But who victimizes us except persons? Frank, the boy, comes in ready to victimize. He is

elected. What could be healthier? The play is not "about" homosexuality or "societal oppression." It is about two individuals. People would have been happier had they been made "societal" cyphers.

You define "gay play" as one about "what it means to be gay and proud in North America today." What should we be proud of? Jay's pride, when he comes to it, is in being strong, being honest, being benevolent to himself and others. He infra-reds his body because only pride before is in being straight with these same standards or pride.

I take pride in the fact that *The Haunted Host*, written in 1964, continues to be done by gay groups all over the world. It was selected as the only full-length work to be performed in London's first International Festival of Arts in 1973 and is included in the world's first anthology of gay plays, *Homosexuals At Work* (Action Imprint, London).

The usual course of gay theatre right now is vacuous agitprop weak at conditioned responses and trying to impress the audience with its sexiness, attempting to replace an irrational pre-judice against homosexuals with an irrational prejudice for homosexuals.

I do not think *The Haunted Host* has a "destructive influence" on "people ignorant of contemporary gay life." If I could change one person's view, it would be that of Jay and his boy from (respectively) twenty-seven and twenty to nineteen and fifteen. Boys still come to town to live off pathetic queens until they get their bearings, and pathetic queens still — the ones with pride and gumption — cast off their shackles and say "get out!" The gay movement, the Gay Liberation Movement, has made that they do it earlier — if they do it at all.

It's inevitable in the first stages of any movement that much of the art produced will be posters and pamphlets. They're fine, they're important, they're necessary, they lay the groundwork for the revolution. But *The Haunted Host* predates Stonewall by five years, so when it was first produced, no one had ever seen, on stage or screen, a queen throw a piece of trade out. In the plays since Stonewall, the usual pattern is that the trade goes in. In the plays before, the queen herself or went mad. Personality — I think — is more courageous; better moral examples than sadism or masochism — and I personally prefer both honesty and courage to having my antisocial fantasies pandered to.

Robert Patrick  
434 Lafayette St  
New York, NY 10003

### A sordid tale

Well wishes, warm feelings, much gratitude to Mr. John Forbes for his heart rendering, recent reminiscences ("Looking for Mr. Candybar," TBP, May, Dear John [if I may address you so intimately, we are rooting for you out here; we are almost cheering; we are certainly applauding].

Indeed, so much emotion has been aroused it's upsetting to the soul. Thank Heaven for Librium.

You see, I had a love experience similar to yours. Unlike me, though, you have dared to speak out and in that action we fellow sufferers find the courage to follow.

I myself have finally begun to reveal some of the hurt, albeit to only eleven or twelve of my closer friends.

Yes indeed, after all these years it still hurts!

I remember the first time we met, the sky was a clear, clear blue, the clouds like so much fizzy Bromo Seltzer. He worked the counter at McDonald's, I was a waitress. He sang the McDonald's anthem with such sweet gentleness and yet with such outer conviction. Here was someone, I assumed, who really could do it All for me.

Time, I knew, would mature, change him. No one can be Debbie Reynolds forever. I was prepared for Doris Day. Came the day he asked me to peel him a grape. Well, I mean, I've been around. I have seen things.

What do I blame? That gay ghetto of which the gay liberationists are so proud. You know, those shrines to fo

mentation they play there (yes, I've been too). The Gaybars; the Gayapartments; the Whorescenes.

Once he'd seen one of those wild, over-twenty-five pre-70's gay, down-and-outers there was no controlling him. He'd tried to shelter him from it all, but one cannot be everywhere, all the time.

I did all I could to save him, I pleaded, I cried. The Good Lord, Sweet Jesus Himself, knows how I tried to help him understand.

And then, one day, I discovered him making what can only be termed most lewd and vulgar suggestions to the Plebianchia. It was really too scandalous. The last straw. I don't think they've fully trusted any human being since.

But at least I had the satisfaction of driving him away from me.

In actual fact, two days after the Plebianchia incident and twenty miles north of Sudbury, I ordered him right out of the car; left him standing there in his pink satin trousers and Faggot Power T-shirt (he'd worn it out to aggravate me). I then drove the car to his face as I sped off. The rain swept down the back windshield in furious rivulets. The lightning delineated his figure against a backdrop of deserted highway and dark forest. Most Dramatic.

I haven't heard of him since. Not even a postscript.

Perhaps I was too harsh.

This is the first time I've managed the whole tale and, John, it was your story that gave me the strength.

If only everyone with similar experiences could know how it eases the heart to tell all. John, who we have borne such agonies must form a group to speak the word. We must throw off the yoke of silence, rise up, demand to be heard.

Peaches Zorzi  
Toronto

### Apologies

To "Gay BSSR" (TBP, August 1978), the name of Italian activist Angelo Pezzana was misspelled in a number of places. Sorry copy editor Rick Bebbet, who prepared the story, has all his blisters broken at publication!

### Letter from India

Indian gurus and leaders form a silent majority in Indian society and are hardly aware of the international scene. Anita Bryant's anti-homosexual crusade or the police raid on your offices took a very long time to reach us. Perhaps you know that sometime back there was a demo before New Delhi parliament to repeal the Indian homosexual law but the whole thing was treated as a political gimmick — and Indian politicians are noted for their gimmicks. Yet, Indian intellectuals and literates try their best to explain the gay philosophy — bringing it out of the closet with rapturous discussions on Shakespearean "fair youth," Satre, Genet, Baudelaire, Pao-lin, Forster, et al. Indian homosexuals and lesbians are forming from a fear psychosis resulting from stigma and taboos! I sincerely believe that fear psychosis can diminish if gays are brought into closer contact with the international gay scene.

With this end in view, I'm going to bring out a regular newsletter and an anthology. The newsletter will cover gay and lesbian issues from all over the world. Pictures of US and Canada if any where in the world. The anthology (10 to 15 pages) will consist of (a) a history of gay/lesbian movements in all countries, with current assessments, and (b) creative writings and graphics by gays and lesbians from all over the world.

I request your readers to help me in whatever way possible: publications, books, letters, newsletters, contributions (English-only or translation in English, please!), graphics, subscriptions (my poverty is well known all over the world) or small donations to help me establish a gay press in India.

Dhruvajit Roy-Chowdhury  
2/4 Narayan Roy Road  
Calcutta 700 008  
India

MORE LETTERS  
ON PAGE 9

# CONTENTS

Number 45 September 1978  
"The liberation of homosexuals  
can only be the work  
of homosexuals themselves."  
— Kurt Hiller, 1921

### Gay on the line

by Gerald Hannan

What's it like to be the only open gay person in an auto plant? Jim Monk knows. He also knows what it's like to parent a 13-year-old boy. A talk with the factory worker who may be Canada's first openly gay school trustee.

### Beer and baloney

by George Whitmore

*And a plea for a little champagne. Poet and critic Whitmore bites into eight gay novels and finds most of them less than gourmet fare. But, "he says, "the gay novel is getting better."*

### Intolerable outrage

by R Williams and E Jackson

Fifty years ago Radclyffe Hall went to court to defend *The Well of Loneliness* against obscenity charges. She lost. Her topic — lesbianism — was "going too far" in 1928. A story with gripping parallels in today's repressive climate.

### Our Image

TBP Reviews

*Biographies for days, a tape cassette on the power of gay love, ten years (my gawd) with FILE, and a John Forbes' guide that separates the clones from the drolts. Lots more too!*

### In the News

Canada this month

Pans refuse Canadian homos, Bryant strikes again, police go wild in parks and washrooms and North York wants "Gay Bab" stopped at the border. PLUS International News page 11.

### REGULAR DEPARTMENTS

Editorial/letters	2	Flaunting It	26
Dykes	10	New Age	27
Monitor	21	Classifieds	29
Community Page	31		

\* Cover photo of Jim Monk by Gerald Hannan\*

### COLLECTIVE MEMBERS

Rick Bebbet, David Gibson, Gerald Hannan, Robin Hardy, Ed Jackson, Kirk Kelly, Tim McCaskell, Keith Sily, Paul Trollope, Men Walker.

### NEWS COORDINATORS

Gerald Hannan & Bill Lewis  
International News Editor  
Tim McCaskell

### NEWS CORRESPONDENTS

Robin Hardy (Toronto); Ron Dayman & Stan Russell (Vancouver); Jim Duggan (Gatineau); Barry Erash (Guelph); James Thatcher (London); Jim Mendenhall (Brandon); Joe Szalai (Kitchener); Elin Blair (Mississauga); Jim Morrison (Montreal); Jeremy Bass (Winnipeg); Michael McGehee (Victoria); Russ Gondogni (Calgary); Bob Anderson (Hamilton); The Education Collective; Gay Community Centre (Saskatoon); Terry Nelson (Regina); Bob Parker (Vancouver); Rosemary Ray (Edmonton); Al Quinton (Vancouver); Robin McCallum (Halifax); Maurice Beaulieu (Quebec City); Michael Merrill (San Francisco).

The Body Politic is published six times a year by Triangle Press International, a collective of gay men and women dedicated to the building of the gay movement. The Body Politic is a monthly magazine of the gay community. It is not affiliated with any particular organization or party. The Body Politic needs your support to continue. Please consider a contribution to the building of the gay movement. Your contribution is tax deductible. The Body Politic is a non-profit organization.

MAILING ADDRESS: The Body Politic, Box 7298, Station A, Toronto, Ontario, Canada M5W 1X9.

AVAILABLE ON MICROFILM FROM:  
Micromicrofilm Corporation,  
872 St. Georges Street,  
Ottawa, Ontario  
K1N 6H6

COPIRIGHT © Triangle Press  
2ND CLASS MAIL REGISTRATION NO. 3245  
ISSN 0315-3026

The publication of an advertisement in The Body Politic does not imply that the Collective endorses the advertiser.

The Body Politic gratefully acknowledges an opening grant from the Ontario Arts Council.

### PUBLISHED AND PRINTED IN CANADA

Member  
**Canadian  
Periodical  
Publishers'  
Association**

# THE NEWS

## French government vetoes gay study trip, group plans to protest

MONTREAL — A recently planned study trip to France on the theme of homosexuality has been cancelled by the Paris section of the Official Franco-Québécois pour la Jeunesse (OFQJ) — Franco-Québec Opposants.

The trip, which was scheduled to take place November 13 to December 5, had been approved previously by both the Montreal and Paris sections of the OFQJ. Twenty "stagiaires" or candidates had already received notification of their acceptance for the study trip, which was open "to persons who are involved directly or indirectly in gay issues and lesbians inside official organizations and to active members of gay groups."

All resumes and application forms have been returned to the candidates along with a letter from Pierre Bernier, secretary-general of the Quebec section of the OFQJ, and copies of the documents explaining the abrupt annulment of the trip.

In his letter, Bernier explained to the participants that according to the exchange agreement between the two governments, the Paris section had the right to refuse to host the gay study group. However, Bernier did press the Paris office for an official explanation of the cancellation. In reply, it was confirmed that the Paris section of the OFQJ committed to host the group 511 on homosexuality.

The way in which the study trip was cancelled has no precedence at the OFQJ. "Normally we provide the other section with information on the motives (for cancellation)," Pierre Bernier told TBP. Bernier could not remember a similar situation since he began working at the office. He refused to speculate on the reasons for the cancellation, saying only that he "represted" having to pass on such information.

According to Alain Bouchard, the originator of the study trip, it is the French government itself which intervened. "They fear a bad press campaign, similar to the one in Quebec after the gay study trip was first announced." He added that France is a law, passed in 1968, which regards homosexuality as a "social scourge." "There is probably more homophobia in France than in any other western European country," said Bouchard.

Meanwhile, the accepted candidates have formed a "Comité des stagiaires" to demand the re-launching of the trip, to determine who is responsible for its cancellation, and to put pressure on the various parties to justify their action. The Quebec section of the OFQJ is under the jurisdiction of Minister of Youth, Sports and Recreation, Jean-Louis Séguin.

The Comité des stagiaires is considering picketing the French government tourist office in Montreal, and has contacted groups in Paris to raise the issue publicly there. One group, ALEPH, a French information centre on homosexuality, had already offered its services to the Paris office of OFQJ as hosts and organizers for the trip.

The Comité des stagiaires may be contacted c/o ALEPH, CP 36, Succ. C, Montreal, Quebec, H2L 4J7.

by Elizabeth Bolton □

## City may provide poster sites after plea from gay group

OTTAWA — A committee of city hall will recommend to full council this month that civic funds be earmarked to pay for information kiosks to be set up on city property. The kiosks could be used by any community organization wishing to poster.

The Citizens' Participation Action Committee (CPAC) made the announcement after a meeting with representatives of Gays of Ottawa (GO). A member of the gay group had been fined \$25 July 12 after pleading guilty to violating a city-by-law prohibiting posterizing.

"We decided to approach City Hall after that incident," said GO spokesperson Denis LeBlanc. "We felt that the city had a responsibility to provide means of advertising for community organizations, such as ours, that are trying to function without government subsidies."

Gay groups have noted an increase lately in prosecutions under city-by-laws designed to prevent posterizing. There have been two incidents in Toronto, as

- Gays in, gays out
- Freedom conference restricted
- TBP trial date set
- We fail as parents?

well as the one in Ottawa. LeBlanc reports that the man arrested in Ottawa was told by the police that they were concerned about the political activities of the Communist Party. However, the other group known to have been prosecuted in Ottawa under the by-law is the Ottawa Coalition for Full Employment.

LeBlanc noted as well that "many community groups have to resort to this kind of advertising because they cannot afford commercial space." As well, gay groups have a particular problem because many newspapers refuse their ads, and the CSC has a policy of refusing public service announcements from gay groups.

He said that he was relatively optimistic that the group's recommendations would be taken seriously by City Council. "If they are, the results will be beneficial to the community as a whole." □

## Human rights conference holds gay rights workshop

QUEBEC — TBP learned recently that the annual meeting of the Canadian human rights commissions offered a workshop on "sexual orientation."

Representatives of all ten provincial commissions, as well as the federal Human Rights Commission, attended the three-day conference last May. The conference — closed to the public and media — was sponsored by the Quebec Human Rights Commission.

During the workshop on sexual orientation held May 18, Alain Bouchard, a Montreal sexologist, author and gay activist; two representatives from the federal Human Rights Commission, and a spokeswoman for the Saskatchewan Human Rights Commission on made presentations on the legal and social ramifications of anti-gay discrimination. Forty delegates attended the workshop.

This is the first time that such a gathering has discussed the issue of sexual orientation.

by Ron Dayman □

## Gays take to the air (waves, that is)

KITCHENER — The highly regularly scheduled gay radio programme in Canada was broadcast August 9 from radio station CKMS-FM, 94.5 in Kitchener-Waterloo.

The hour-long show, "Gay News and Views," featured gay news, music, and opinion and interviews.

Steve Sartor, one of the announcers, says that the show will get very wide exposure since it is aired three times a week at the prime listening time of 8:30 PM. He has already received favourable responses from listeners who have phoned in, and from people at the station.

Other women and men involved in the production of the show are Cindy Butcher, Wiz Long and Wayne Ball.

CKMS-FM is a non-profit radio station serving Kitchener-Waterloo, Cambridge and Guelph.

by Joe Szalai □

## And in Vancouver...

Gay men and lesbians here have come together to do what the Vancouver Gay Co-operative Radio is doing — produce a gay half-hour programme.

Co-op radio (CFRO-FM, 102.7) is a community owned and operated radio which functions as a non-profit organization. "We plan to offer information services announcing special events and meeting schedules," says Michael McCarthy, one of the organizing group. "We will also present news and issues of interest to the gay community and our hope is that in this way the annual population of Vancouver will come to better understand the gay community."

The group would like to be put on your mailing list. Write: Michael McCarthy, c/o Vancouver Co-operative Radio, 337 Carroll St., Vancouver, BC V6B 2J4. □

## North York nerd knocksnelly toy

TORONTO — North York Controller Robert "Bob" Yull says he plans to start a class action against the US makers of an "anatomically correct" homosexual doll called "Gay Bob."

Yull claims that all Canadians together they will start the action against what he says is the misuse of a respectable name.

If he is successful, the case would likely have to be heard at The Hague.

When asked by TBP how many "Bobs" had replied to his cell, he refused to reveal the number.

Yull claims that he has been the butt of many homosexuals since the existence of the doll was made public. "I'm proud of my name," he told TBP, and says he does not want the dolls sold in Canada.

"I've nothing against the gay movement. It's all done quietly among adults," he said, "but I don't want to see it promoted and cheapened."

Yull is felt to be particularly responsible for North York Mayor Mel Lastman's attempt to bar Anita Bryant a medal for her stand against "homosexual activists."

Any "Bobs" interested in contacting Controller Yull should call him at (416) 224-6151. □

## Lawyers' association critical of Jaques trial coverage

TORONTO — The Criminal Lawyers' Association has criticized the Toronto media for their sensationalized and inflammatory coverage of the Jaques murder trial.

In a statement in the May issue of the association's official publication, the lawyers say that the four men accused of the Jaques murder "underwent" two trials — one conducted and provoked by the media, and the other in the courtroom, constrained by defense counsel and the presence of the Rule of Law.

The editorial notes that while all four accused were found guilty by the media and the public, in court only two were found guilty of first-degree murder, while the fourth was found guilty of the lesser charge of second-degree murder. The jury rendered a "hallmark verdict," the editorial says, showing that the criminal justice system was "capable of distinguishing not only between guilt and innocence, but between degrees of guilt as well." In its remarks about the Jaques trial, the lawyers' association failed, however, to criticize another member of the legal profession, Justice A.W. Maloney, who, the lawyers say, "had those found guilty. Maloney connected the three men with all gay people and particularly with gay people organizing to fight for their rights, saying 'they are all the same.'

by Paul Troppole □

## Prison bars TBP

US — An American prisoner who has been receiving TBP for some time has been refused further access to the journal.

Frank Blackburn, warden of the Louisiana State Penitentiary, informed TBP's legal representatives that he had personally reviewed TBP and felt that "it would not be in the best interests of the inmate or the institution to allow its delivery." He recommended that TBP "not send any more of this particular publication to inmates" at the Penitentiary, but did not state what would happen if his recommendation was not followed.

The U.S. National Gay Task Force, which presently is engaged in a lawsuit against the American Federal Bureau of Prisons for similar banning of gay publications, has been informed of this case and has indicated its interest. □



A new organization, the members of Liberated Energy were in the same room — these are some of the initial members. The group was formed specifically as an organizing force for Gaydays. In celebration of Lesbians and Gay Men.

According to one organizer, Gaydays was planned as a "cultural festival with a dual purpose — to entertain and inform gay people, and to let the rest of the city know what the organized gay community is up to." Planning began in February, and the group has been meeting weekly for months. Naomi Brooks, 21, of Brandon, Manitoba, a George Monbiot-style co-ordinator, believes that "it will likely that Gaydays would become an annual event — it's the beginning of something big for gay people in Vancouver."

Events include the largest gay dance in the history of Toronto, a gay fair in Queen's Park, concerts by Iggy Pop and April Laszler, and an opening night gala with John Rechy, Ferrell George Hislop and Sheila Gostick.

**Having trouble finding an empty stall  
in TTC washrooms? Funny. The cops  
never seem to have any problem...**

## Gays under 21 protected by Code too, says Rights Commission

MONTREAL — A report recently released by the Quebec Human Rights Commission concludes that the legal status of gay youth is equal to that of young heterosexuals.

Following the refusal by *La Presse* to print an advertisement from Jeunesse Gai de Montréal (JGM — Montreal Gay Youth), the group asked the Commission to review its advertisement, adding an additional sentence to the Quebec Human Rights Charter applies to persons under 21 years old, in view of the fact that certain statutes of the Canadian Criminal Code make a homosexual act for them illegal.

A previous opinion of the Human Rights Commission on regarding homosexuals under 21 years old "was drafted in response to their request."

Perhaps the most significant aspect of the report is the clarification that "whatever their age, homosexuals cannot be"

prohibited access to public places. "This would seem to indicate that *La Presse* did not violate the Charter in refusing JGM's advertisement because 'we don't accept this kind of ad,'" (see *TBP*, August 1978).

The report noted, however, that since "age, at this moment, is not a prohibited basis for discrimination in the Charter", someone denied housing because of his/her age would not be protected by the Charter.

In any case, the report ruled that "the legal status of 'young gays' is therefore the same, at least in the area covered by the Quebec Charter".

In the meantime, the Commission's investigation into the complaint lodged against *La Presse* by JGM continues. An initial report will be released shortly.

by Stuart Russell □

## Police entrapment in park, washroom gets two convictions

TORONTO — Two cases of police entrapment of gay men have come to the attention of *TBP* lately. In both cases the charged men pleaded guilty. Although one man was given an absolute discharge, the other, a British actor performing in town, got a suspended sentence.

Criminal lawyer Thomas Wileys is appealing the January 1978 entrapment conviction of British actor Ian Barrett. He was arrested in a Toronto Transit Commission washroom at Bloor and Sherbourne.

Barrett, 23, did not have a lawyer when he appeared in provincial criminal court. After consulting with the crown attorney, he decided to plead guilty to the charge of committing an indecent act.

Although the crown attorney requested that Barrett be given a discharge since he had no criminal record, Provincial Court Justice William McEwan sentenced the actor to six months in jail — an unusually severe sentence.

Barrett had entered the TTC-wash room and gone into a cubicle. A man in the next cubicle made contact with his foot, and Barrett passed him a note asking his interests. The man replied that he was a homosexual. Barrett then exposed himself under the partition, whereupon the other man identified himself as a police officer and placed Barrett under arrest.

In sentencing, Judge McEwan stated that general deterrence required a severe penalty in Barrett's case, and that the public washroom in question was "simply not the place to conduct a police officer to be there all alone."

Barrett served only one day in custody before being released on bail pending appeal. He was deported to England because of his newly gained criminal conviction.

McEwan is the same judge who convicted feminists and their supporters a year earlier. He has stated that a woman past the age of 40 was not a reliable witness because of menopause.

In a similar but unrelated case, Bruce Davidson, 35, of Toronto, pleaded guilty July 21 in County Court to common assault, a charge arising out of a police entrapment incident in August 1977.

According to Davidson, he had been cruising in High Park with another man in shorts, with his shirt open, lying on a park bench stroking himself and staring at Davidson. Eventually Davidson approached and was enticed into tentatively touching the man who then identified himself as a police officer.

Davidson was arrested and charged with indecent assault, an extremely serious indictable offence that carries a maximum ten-year sentence.

In an arranged plea bargain, Davidson

pleaded not guilty to the charge of indecent assault, but guilty to the lesser included charge of common assault.

His Honour Judge F.J. Greenwood stated that the circumstances disclosed some ambiguity, and although a finding of guilt was made, Davidson received an absolute discharge. Technically, he does not have a criminal conviction.

*TBP* advises its readers to exercise caution while cruising. As well, the Barrett case in particular underscores the dangers of pleading guilty without the benefit of competent legal advice.

In a recent article in the Ontario Criminal Lawyers Association published an account of the Barrett case in a recent issue of their newsletter. Cases in which sentencing has been particularly harsh or where the judge has made prejudicial remarks, are frequently noted by the Association for the benefit of its members.

by Paul Trollope □

## Bryant tries again, fourth visit planned

LONDON — Gay groups in this Ontario city are gearing up to protest the appearance September 10 of Anita Bryant, the well-known representative of homophobia, for a talk in the U.S.

Her appearance, described as a "singng engagement", will take place at 3 PM in London Gardens. The London Coalition to Answer Anita Bryant is planning a large demonstration for that afternoon.

The Coalition had been formed May 23 in response to her singer's imminent arrival in the city. That tour had been cancelled, however, when Bryant contracted a throat ailment.

This is Bryant's fourth visit to Canada. Previous stops included Toronto, Peterborough, Kitchener, Edmonton and Moose Jaw.

In each case, her appearance has had a galvanizing effect on the gay community, and has sparked some of the largest gay demonstrations in Canadian history.

Eileen Renton of Gay Action Group for Equality says, "A large turnout for the demo will be a breakthrough for this community. We're asking groups from across the province to support the coalition by sending people to join in the rally." □

## Law firm admits bias against gays

TORONTO — Ontario's legal profession has a lot to learn about open gays in law, or so it seems. Last week, a recent visit by one of Toronto's best-known law firms to Osgoode Hall Law School.

On a recruiting trip to Osgoode to discuss the process of articling, lawyer D. Murray Paton of McCarthy and McCarthy was asked about his firm's attitude toward women in the profession.

Paton, a member of McCarthy's board of directors, responded,

"We do not discriminate against women in our firm,"

Asked about the firm's position on hiring women, Paton replied that McCarthy's did not discriminate against women and that "we're onto bigger and better things now, like homosexuality."

Paton added that his firm had received several



CANADIAN GAY ARCHIVES

**Gay Archives collective members James Fraser and John Anderson lie in wait for unsuspecting visitors to the civic displays outside Toronto's City Hall on Simcoe Street, August 7.**

The Archives kiosk was strategically located between an exhibit by the Toronto Police and the Toronto Transit Commission. "The display attracted a lot of attention," said Fraser. "In fact, some people returned five or six times."

applications for articling positions from apparently openly gay people during the past year. "I'm wondering," he said, "whether they want a job or a confrontation."

Paton's statement was taken by those in attendance to mean that in his view students wanting a job with his firm should not expect to get one if they indicated on their application that they were gay or had been involved in gay activities.

Last week, the Ontario legal profession vowed in effect to continue discriminating against gay people within the profession. A motion to make sexual orientation a prohibited ground of discrimination in the profession's code of ethics was brought by members of the Law Union of Ontario but was narrowly defeated by a margin of six votes.

by Paul Trollope □

## Bryantism and Wages Due: Recruiting within our movement

*Analysis by Ken Popert*

It has taken a long time to bubble up to the surface — I probably didn't want to bring it up — but the thought just can't be ignored anymore: Anita Bryant and Claire Hayes are not just lurking out there, in the lane of one-toothpaste families. They are busy recruiting within our movement.

I was finally forced to face this unpleasant reality at the recent Halifax conference. I listened as Neil Glickman, sponsored by Wages Due Lesbians, informed a workshop that lesbian mothers must be recruited if they'll support Anita Bryant. After all, if they don't put the welfare of their children first, what kind of mothers are they?

Later, I heard Wages Due spokesperson Ellen Aggar reinforce the same proposition during a conference plenary session with this ugly flourish: "A kid on Yonge Street gets murdered by three faggots." To her credit, when confronted, she apologized for the phrase.

These two incidents unsuitably and unambiguously confirm the growth of Bryantism in Wages Due politics.

The transvestite in the closet exists in the making. Wages Due representatives created a stir among organizers of last January's anti-Bryant protest by insisting on the adoption of the slogan, "No recruitment, gay or straight." (They lost.) That same month, in a letter to the

editor of *The Toronto Star*, Wages Due spokesperson Francie Wyland, referring to the raid on the office of the *Caribou Project* and to Bryant's campaign, wrote: "At issue is the desire to recruit freedom from sexual identity by any man, straight or homosexual."

Now that is Bryant's line, that children are the issue. Of course, if children were the issue, Bryant would primarily be concerned with the major source of child abuse: the hetero-sexual, patriarchal family. But she is not interested in that; she is not interested in them as a mask behind which hooded organizers of opposition to the gay, lesbian and women's movements.

As for the Wages Due slogan, "No recruitment, gay or straight," it implicitly encourages the false and dangerous notion that sexual orientation is a matter of persuasion and that recruitment is possible. These core beliefs are espoused as gospel by the Bryant and Hoys of the world to good effect.

The adoption of the child-recruitment focus is not the only reason in which Wages Due's fall in with the enemies of gay and lesbian liberation. They have a decidedly negative attitude towards coming out. The literature distributed by Wages Due Invariably associates coming out with loss — of job, home, children. She dwells on these possible evil consequences to the exclusion of any other consideration,

Wages Due are effectively counselling lesbians to stay in the closet.

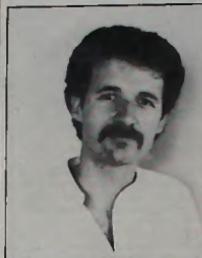
Coming out is a critical point of attack for our enemies. They understand that closeness, success fully encouraged, would mean the dissolution of our movement and the abolition of our community. The closeted and intelligent elements of the Right are fond of the "haven't nothing against it, but they're always stayin' in the closet" refrain.

Looking back on the history of their participation in the gay and lesbian movements, I am not surprised that Wages Due have become the vehicle of conservative and reactionary ideas and especially of homophobia. Their public rhetoric has always been tainted for its dependence on Victorian folklore: the Sanctity of Motherhood, the Innocence of Children, the Frailty of Woman. And, often enough, their politics have seemed an exercise in soap-operatic sentimentality. It is not an accident that Wages Due have chosen lesbian motherhood as their entry into the gay movement.

It is in the nature of the political struggle that mistakes are made, false theories invented, wrong actions taken. But when the mistakes all trend in the same direction, it is time to look more closely. In a future column, I will examine the question of why Wages Due will inevitably take backward positions on many gay and lesbian issues. □

**What gay men do in bed: a "filthy practice," "extremely repulsive." That's Justice talking. This time, we take Justice to court.**

## **Gay candidate drops campaign, but sees role for gay alderperson**



**Dean Haynes**

**TORONTO** — The first openly gay man to run for city council on a gay issues platform has resigned from the race. Dean Haynes, a member of Friends of Lesbians And Gays, announced his candidacy for alderperson in June when it appeared that Dan Heap and Alan Sparrow, the two incumbent reform alderpersons, would be running a divided campaign. Since that time Heap and Sparrow have patched up their differences, and as a result Dr. Haynes' seat on the Committee to Elect Haynes has felt there was no longer a good chance for winning.

In a statement to *TGP*, Haynes said, "I still feel there is a natural constituency amongst the gay and lesbian population in Ward 6. But for a campaign like the one I wanted to run to be effective, there

would have had to be a lot of door to door canvassing, and for that one needs bodies — and lots of them. In the atmosphere of doubt which was developing, these bodies did not seem to be forthcoming."

Haynes still feels strongly there is a need for a gay alderperson to represent the interests of the gay community. Said Haynes, "A gay alderperson would be a constant reminder to the city and the media that there really is a gay and lesbian community out there who will no longer tolerate such things as the Halloween crowds outside the St. Charles, or discrimination in housing or employment."

He compared the attitude of Toronto police in telling gays to stay home on Halloween to racial minorities not to use the subway system if they didn't want to be molested by racists. "A gay alderperson would be in a proper position to exert considerable pressure on the police commission to deal properly with harassment of gays, lesbians, and women."

Haynes also sees a role for a gay alderperson in developing gay social services in areas of health and a community centre.

Haynes, obviously disappointed at having to drop out of the campaign, told *TGP* he would continue to work to "constantly seek out issues of concern to our community, not just be sensitive to them when they happen to hit city council over the head. At this stage I'm not willing to take the gamble of losing because of the possible demoralizing effect on the community."

by Robin Hardy □

## **For the Supreme Court of Canada, it was an unfortunate delay.**

### **For Gay Tide, it meant \$2000.**

Last May we announced that the case of *Gay Tide* vs the Vancouver Sun would reach the Supreme Court of Canada "during the week of June 12."

*Gay Tide's* lawyer was ready. A representative of the paper travelled all the way from Vancouver to Ottawa for the occasion. On June 16, a representative of the Supreme Court announced that "overrunning on the court's list" had forced a delay. The case would not be heard until sometime in the late fall.

For the Supreme Court of Canada, it simply meant a little bureaucratic shuffling of schedules. For *Gay Tide*, it meant frustration — and an inevitable increase in legal fees. According to a spokesperson for the *Gay Tide* Defence Fund, "including the increase, we are still \$2000 short of our expected goal of \$11,000."

It's a case that began four years ago when

*Gay Tide* tried to place a two-line classified ad in the Vancouver Sun.

The Sun said no.

Noads for homosexuals.

*Gay Tide* is fighting back — all the way to the Supreme Court.

It's an important case. For the first time in Canadian history, gay rights will be argued in the highest court in the land. The decision — whatever it is — will affect all our lives. It will be cited in custody cases, in cases where gay people are trying to keep their jobs — or get them back.

You can help in two ways. Make a donation to the *Gay Tide* Defense Fund. And take out a subscription to the paper. A regular subscription costs only \$3.00 for six issues, but we'd like to encourage a Supporting Subscription — they start at \$5.00.

There's only \$2,000 to go. Be generous.

Yes, I'll help back *Gay Tide* all the way to the Supreme Court of Canada. Enclosed is my contribution for \$\_\_\_\_\_.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ POSTAL CODE \_\_\_\_\_

Sent to: *Gay Tide*, P.O. Box 1463, Station A, Vancouver, BC, V6C 2P7.

**6/Body Politic**

I'd like to be a supporting subscriber to *Gay Tide*. I enclose an extra \$5.00. I understand the paper is sent in a plain, sealed envelope.

## **Tories barricade against sexual activity**

**WINNIPEG** — In an effort to curtail gay cruising, the Tories have proposed an ordinance to install a traffic gate on the grounds of the Manitoba Legislature. Long the most important site for late night car cruising by Winnipeg gay men, the driveway surrounding the government building is now barricaded after dark.

In a recent 12-TV news story, headlined with a stop symbol superimposed over a photograph of the legislature and two male symbols, the CBC News quoted government sources as saying the gates were to control traffic. The same source added that the legislature grounds were becoming popular for "trysts" between gays, and that there had been run-ins between groups of young toughs and gay men.

The new traffic gates seem part of continuing government efforts to prevent gay male cruising on the legislature grounds. The area, known as the "Hill," has been cleared of underbrush and provided with better lighting in recent years. □

**War Measures Act.** Invoked by the Federal government in 1970, the emergency act gave police across the country broad powers to search, arrest and detain individuals.

During the weekend Police and Freedoms conference, participants examined several hundred pages of documentation which failed to make any reference to the obvious repression against the gay community. However, lesbians and gay men were present to denounce the bill, introduced by the Association pour les Droits des Gai(e)s du Québec (ADG).

The leaflet drew attention to the numerous examples of repression against the gay community — especially the massive pre-Olympic "clean-up" and the police raid on the Truex bar last October.

The October 18 "Operation Freedom" protest will also coincide with the first anniversary of the Truex raid, and will allow gays and lesbians an opportunity to fully participate in a gay contingent against police repression.

by Stuart Russell □

## **Gays march in pro-abortion demo**

**VANCOUVER** — Members of the Gay Alliance Toward Equality (GATE) joined hundreds of women and their supporters who marched July 28 to demand the right to therapeutic abortion.

The rally and rally were sponsored by Concerned Citizens for Choice on Abortion.

In a press release, GATE said it endorsed the event because it "supports the fundamental right of all women to the continued availability of therapeutic abortion services. We believe women have a right to safe and legal abortions are those who continue to deny lesbians and gays their due civil rights."

Stephen Shirreffs, who addressed the rally on behalf of GATE, brought greetings and supported the Canadian Lesbian and Gay Community Coalition. He said, "Issues facing the gay and women's movements are the same — control of our bodies, control of our minds, and control of our lives. Our rallying cry is self-determination for women and gays," he said. □

## **"Operation Freedom" plans protest to include gay issues**

**MONTREAL** — "Operation Freedom" has been launched by the Ligue des Droits de l'Homme (LDH), a Quebec civil liberties group, to counter the erosion of civil rights in this country. As a first step in its campaign, the LDH sponsored a conference entitled "Police and Freedom" at the Université de Montréal on June 25-26.

Attendees included over 200 persons, the three day conference established a "large, permanent coalition aiming to defend and extend democratic rights and freedoms." The basis of this coalition is contained in a declaration of principles which recognizes that gay and lesbian groups are among those "such as women's, native andaboratory associations — that project to police others."

The central activity of the coalition is to be a large demonstration planned for October 16, the eighth anniversary of the

## **Coalition to protest judge's remarks in brief to Canadian Judicial Council**

**TORONTO** — The Coalition for Gay Rights in Ontario (CGRO) is preparing an official protest to be sent to the Canadian Judicial Council. The document will ask that disciplinary action be taken against County Court Judge Hugh Locke for statements made during the sentencing of a Toronto man accused of "buggery."

The Canadian Judicial Council, chaired by Canadian Supreme Court Justice Bora Laskin, is made up of representatives from the Supreme Courts of each province. It has jurisdiction over federally appointed judges, and can take disciplinary actions ranging from a reprimand to removal from the bench.

While sentencing the man to two years in penitentiary, Judge Locke called buggery "a filthy practice (which) since biblical times to the present day has been regarded as extremely repulsive. Even beasts of the field don't do it."

Tastimony during the trial disclosed that the 14-year-old boy had been a victim of the man's sexual advances. The convicted man, David Cook, Cook testified that on the day of the alleged crime, the boy had tried to blackmail him by threatening to charge him with rape if he did not give the boy twenty dollars. Judge Locke commented that Cook had "permitted the boy to snuff off the homosexual," and termed the crime "the non-

violent debauching of a young boy of the streets."

Judges who make that kind of remark should face the same kind of censure as judges who feel that women are unnatural creatures," said CGRO coordinator Tom Warner. "It's the same kind of bigotry."

The protest to the Judicial Council is being prepared on CGRO's behalf by the Osgoode Gay Caucus. The group plans a similar protest over statements made by Ontario Supreme Court Justice A.W. Maloney during the sentencing of the accused in the Jaques trial early this year.

by Robin Hardy □

## **Library survey**

The Task Force on Gay Liberation of the American Library Association is conducting a survey to determine the concerns of gay people within the library profession, particularly in the area of job discrimination.

Copies of the questionnaire can be obtained from Toronto librarian Jim Quidey, (416) 961-3822, or by writing the ALA Gay Task Force, Box 2383, Philadelphia, PA 19100, USA. □

## Sexual outlaws strike again. College washrooms unsafe. "I can't believe it," says reliable source.

### Rights Commission "disappointed" by Minister's remark

CALGARY — A supervisor of the Southern Region of the Alberta Human Rights Commission stated recently that members and staff of the Commission are "deeply disappointed" by a remark made by provincial Labour Minister Neil Crawford.

Crawford had stated in effect that any government that supported gay rights legislation had to be out of its mind. The statement was made following publication of the Commission's recommendation to include the term "sexual orientation" in the Alberta Individual Rights Protection Act.

Commission Supervisor Elva Rowland's statement represents the second time that the Commission has been critical of the Conservative Lougheed government. Last month, in May, the acting chairperson of the Commission issued a public statement castigating the government for its delay in dealing with the Commission's recommendations. That statement also reaffirmed strong support for the "sexual orientation" provision.

Rowland, however, was also critical of gay organizations and individuals in the province. She stated that homosexuals in Alberta must be more public in their support for the Commission's position. She made it clear that the Commission believes it has done all it can without the vigorous and public support of Alberta's gay community.

by Russ Congdon □

### Civil Liberties head re-elected despite protests

TORONTO — Ontario Human Rights Commissioner Bromley Armstrong has been re-elected as a director of the Canadian Civil Liberties Association (CCLA) for another two-year term.

Armstrong's appointment comes on the heels of CCLA members.

Armstrong's appointment comes on the heels of CCLA members.

Confronted, Armstrong said he regretted the incident had occurred, but

### "Globe" yields to progress

TORONTO — The *Globe and Mail* has decided, uncharacteristically, not to stand any longer in the way of progress. In a directive issued July 1 by the *Globe's* style editor, Alan Dawson, the word "gay" has been allowed to appear in news copy and headlines after an eight-month ban. It seems to have been a amalgam-making decision.

"The style rule of last October, dealing with the words gay and homosexual, must yield to reality."

The word homosexual is not always interchangeable with gay. It's the Gay Liberation front, not the Homosexual Liberation Movement. Some clubs and restaurants cater to gays, not to homosexuals.

"So a once precise word has been bastardized beyond recall and stolen."

"We yield to progress, that's what it is, to relax the ban on gay, particularly in features and entertainment stories."

"In news stories we should use homosexual at least once, preferably the first time the term appears. And of course we will continue to leave any direct quotes unchanged."

Of course. □

also stated that he could not interfere with freedom of the press.

Individual CCLA members wrote to the association's president, Osgoode Hall law professor Walter Tamposky, demanding that Armstrong be requested to resign as a director of the civil liberties group.

However, the CCLA's National Executive Board re-elected Armstrong for an additional two-year term as a director of the organization. The CCLA's officers and directors are elected not by the members, but by the National Executive Board of the organization.

At the time of the original Armstrong controversy, then-chairperson of the Ontario Human Rights Commission Thomas Symons expressed the opinion that what was at stake was Armstrong's right to publish what he chose.

by Paul Trolope □

### No glory in washroom holes, claims college

VANCOUVER — The administration of Vancouver Community College is making heroic efforts to halt homosexual activity in a second floor college washroom, but admits it is fighting a losing battle.

Large holes appear regularly in pipes used before the state installed a washroom at Vancouver's VCC Royal Institute. "When we patched the holes before with lighter gauge metal they were just ripped off," said Bill Hill, director of buildings and grounds. "I saw it myself and I couldn't believe it."

"I think it is a sad indictment on society to continue."

A letter to the college paper suggested a solution to what the writer called "a contemporary variation on the Pyramus and Thisbe theme."

She suggested that a coin-operated device which would activate a sliding panel over an aperture of "convenient size in an appropriate location" might solve the problem. □

### Conference given "restricted" rating

TORONTO — A conference on Human Freedom and Sexuality to be held here next month will be restricted to persons 18 years of age and over.

When 73P contacted one of the organizers, he said that he felt it was unfortunate, but that the restriction was necessary "for our own protection."

"The conference planning committee," he said, "feels we are in the midst of a gay panic situation. We just can't take the chance of police interference in the conference."

Concern appears to revolve mainly around a display on the opening day of the conference, October 20. According to the schedule, at 9:30 PM "There will be a display of publications and objects which have been victims of censorship." Organizers fear that if they aren't afraid that a display of the kinds of things already seized by police might incite further legal action, particularly if the affair is open to young people.

The conference planning committee hopes that the conference will promote "the defense and extension of intelligent and democratic approaches to sexual freedom."

Among those attending are Professor John Money, the internationally acclaimed sexologist; and Louis Malle, the French director whose film *Pretty Baby* was recently banned by Ontario censors.

Thirteen workshops are scheduled for October 21. A number of them would be of interest to gay people, including one by gay teacher John Argue called "Gay Rights and Sexual Freedom."

Registration for the two-day conference is \$25. Further information can be obtained from: Conference on Human Freedom and Sexuality, Suite 406, 390 Bloor St. W., Toronto, MSS 1X1. □

# NEVER GOING BACK

A Conference for gay people in Ontario

Windsor, September 2nd - 4th

Location: St Clair College

Events include: films, panel discussions, workshops, a Saturday evening dance and Sunday evening barbecue. Scheduled free time periods to meet, talk and get to know gay people from all over Ontario

St Clair College has outdoor recreational areas, so bring musical instruments, frisbees, softball equipment, games, etc., but most especially

**BRING YOURSELF!**

Sponsored by the Coalition for Gay Rights in Ontario

Hosted by Windsor Gay Unity

For more information call:  
(416) 964-0148 in Toronto  
(519) 252-0979 in Windsor

# CGRO

The Coalition for Gay Rights in Ontario  
Box 156, Station P, Toronto, ON M5S 2Z7

# Tales of the City

A novel by Armistead Maupin

The stars of this contemporary, zany novel are the boarders in The Russian Hill rooming house, run by the eccentric and mysterious Anna Madrigal, who greets her guests by taping a joint to their door. Their adventures, their hopes, their loves and losses, the interlocking and overlappings of their seemingly dissimilar worlds tell the real story of life styles of the 1970s in a way that will leave readers laughing and crying and begging for more.

## Haakon

A novel by C. F. Griffin

The second world war has ended and Haakon Hvitfeldt returns from the front to resume his position as a history professor at a New York university.

Civilian plunges him once more into conflict, for postwar adjustment is only a small part of the eternal adjustment that he, as a homosexual in a straight society, must make. His allegiance is divided among the freely given devotion of a runaway mother two decades his junior, the sanctioned "love of a good woman"; and the perverse, inscrutable attachment of his longtime lover, the flamboyant and elusive Sir Leslie. "We're less and Simon's uncompromising life and death prove to Haakon that self-integrity is the only alternative."



## Into The Open

Edited by Joseph Cady

A selection of poetry and prose from a variety of American and European writers of the 19th Century whose basic sensibilities were either overtly gay or sprung from a consciousness that could be exemplified as gay. Included are the works of Tennyson, Whitman, Oscar Wilde, as well as the French Symbolists, Rimbaud and Verlaine, and many others.

352 pages

Fitzhenry & Whiteside Limited



San Francisco  
Ft. Lauderdale  
Amsterdam  
Hong Kong  
New York  
London  
Paris

## LIFESTYLE VACATIONS

When considering a Fleita, Skylark, Wardair or Sunlight package holiday or a regular airline reservation, let us book it for you. We have the right experience and knowledge to make your trip a big success.

PHONE US NOW FOR OUR NEW FALL AND WINTER BROCHURE TO GAY DESTINATIONS! ANOTHER ENCORE FIRST!

An Encore "Tan Touch-up"

## Ft. Lauderdale

Departures every Saturday to December 15, 1978

One week at Marlin Beach

a luxury gay hotel right on the beach, amidst all the activity.

From \$319 p.p., double occupancy

From \$339 single

This Encore package includes:

- Hotel for 7 nights
- Return airfare
- Free admission to the pool deck discos nightly



Encore Travel Limited  
193 Carlton St. Toronto, M5A 2K7  
Tel. 922-1693

## Growing: Guelph Gay Youth and Coast-to-Coast Lesbian Newsletter

Ten young lesbians and gay men in Guelph, Ontario, have formed the Guelph Gay Youth Group. The organization is open to all lesbians and gay men who are 21 years of age or younger and are "homosexuals," according to TBP correspondent Barry Erikson, "aims to provide a social outlet for young gays, and to help and encourage young gays to come out." For further information, call (519) 836-4550 Monday, Wednesday or Thursday evenings, between 7 and 9 p.m.

A brand new bi-monthly Lesbian Newsletter is in the planning stages, and will be co-ordinated for the present by Sibyl Frei of Guelph, Ontario. A Lesbian Newsletter Coalition was proposed at the lesbian conference held in Ottawa last May, and Frei agreed to be responsible for the first issue. "I am a group of lesbians dedicated to education and co-operation in the newsletter for the first year," was my hope that some lesbians can gather enough strength to do it," said Frei. "It's very important to keep the bell rolling."

The newsletter plans to inform women of the activities of lesbians in particular, and to serve as a forum for discussion of political action—past, present and future. "Contributions of a political or informational nature, as well as poetry, prose and other writings are needed," says Frei. "Any woman who doesn't feel comfortable about her writing is encouraged to make a financial contribution. We can only succeed if we all help each other."

Questions, contributions and donations should be sent to: Lesbian Newsletter Coalition, Box 773, Guelph, ON, N1H 8L8. □

## Damien asks court to throw out libel threat

John Damien has asked the Ontario Supreme Court to dismiss a writ of libel which was served on him over two years ago by officials of the Ontario Racing Commission and the Ontario Jockey Club.

The writ, which constituted a notice that the officials were considering a suit under the Libel and Slander Act, was served after the appearance of an article in *Wealthy Times Magazine* entitled "Damien's Extra." The article appeared in over thirty newspapers across Canada on the weekend of February 12, 1976. It was the first major news coverage of Damien's case by the straight press, and elicited over a hundred letters of support and around \$150 in contributions within three weeks.

In similar writs, the same officials named Weekend Magazine and author John Holland as defendants in each of the newspapers which carried the article as possible defendants in a libel suit.

Although the plaintiffs referred to the article in their motion, they did not specify the exact basis for their libel charge. This would have been necessary had they actually continued with the action, but in two years they have carried no further action.

One of the plaintiffs, Charles S. MacNaughton, is still chairperson of the Ontario Racing Commission. All of them were named as defendants in John Damien's suit for damages and reinstatement after he was fired from his position as steward for the Commission a year before the article's appearance.

MacNaughton, who has since settled his case, has based his libel suit on the article's quotation from his remarks to a journalist after Damien was fired: "What do you expect?" MacNaughton was quoted as saying, "he's a faggot." But a notice of libel was not filed against the original report of that statement, nor against a similar statement which was attributed

to MacNaughton by *The Globe and Mail* after Damien's suit was filed.

"The writ probably was never an intention to go through with the libel," commented Michael Lynch. "The point was probably harassment, threatening John with an expensive court action to discourage him from pursuing his own suits against them."

"More likely, though, was the effect that this had on the press," added Lynch, Chairperson of the Committee to Defend John Damien. "Off-clubs in the Ontario Government were able to intimidate the Canadian press from covering developments in John's case without having to prove a case of libel. Simply threatening to sue the paper and pull the publication's readers was enough—a virtual blackout followed."

"As far as the Committee know for sure of two articles sympathetic to John written by major columnists for major Canadian dailies, columnists that were not allowed to see print. It's a reasonable guess that this threat of a libel suit led to editorials being pulled."

"And we mustn't forget that this motion which so intimidated the newspaper was paid for by the Ontario tax-payer!"

Notices and writs of libel have been used before to intimidate the "free" press. According to one expert on Canadian journalism, it has been used there since at least seven years ago when the press was exposing scandalous conditions at Inco. When Inco threatened a libel suit, the stories dried up—though no suit ever actually appeared.

Damien's decision to ask the court to dismiss the writ followed upon a discussion between the defense committee and his chief lawyer, Paul Jewell, at their conference in June. □

## Trial date set for Body Politic

TORONTO — Pink Triangle Press and The Body Politic defendants — Gerald Hannan, Ed Jackson and Ken Popeil — will go to trial January 16, 1979. It will be the second trial of the year as police raided the paper's office and slapped two charges related to the distribution of "obscene" material against the press and its directors.

According to Pink Triangle Press lawyer Clayton Ruby, it is still not clear whether the crown intends to proceed by summary conviction or by indictment. "They have indicated they will very likely proceed by summary," he said. "But we have told them we are asking for trial by jury, and we would like a definite answer from them."

If the crown proceeds by way of summary conviction, trial is before a judge. Only if the crown elects to proceed by indictment, a more serious legal procedure, do the accused have a choice of trial by jury or by judge alone. □



Continued from page 3

### Make up your minds

Whoever said gays don't swing both ways has obviously not been attending NGRC conferences lately. If they had, they'd have seen enough swinging and swaying to make their heads spin!

In the case of membership or, more accurately, the Wages Due Lesbians in the NGRC, it was the very president of this organization, David Gammie, who denounced Wages Due Lesbian for taking an illicit part in last year's National Gay Rights Conference in Saskatoon, and for having full membership status. Okay, Mr President, you made a point. And we bowed in Halifax this year. But wait! What's this? It's still in-vile again for Wages Due, or so we hear from *The Body Politic* in July. We're told that such distasteful behavior as attending a gay conference for only three days — and then suddenly missing the joining-up deadline — and then announcing our intentions at the last minute in the plenary session deserves punishment. Quick! Find a way to rescind membership! But wait again! If you do that, too many people will oppose it! What's this?

Well, Wages Due Lesbians is not too worried because we know where we stand and where we're going. But you men ought to know that we fully support any attempt I made to make up your minds, for once.

Bob Watson  
Toronto

### Conference blues

This year's conference in Halifax was a bit depressing despite good organizing by the host group. But different people were depressed for different reasons. Some delegates were depressed simply deal with all the matters being raised by sections of the movement that have become politically active in the last year or two, like lesbians, gay youth, and

prairie gays. Others, including me, because the conference didn't try to deal with all these matters.

It is good for all parts of the movement to come together and to discuss matters that go beyond the concerns of the Coalition and to share local experiences. But the focus in Halifax was not discussion; the focus was on getting the Coalition to pass resolutions on almost every conceivable subject. This is important, but the broad range of issues has meaning at an NDP convention where the leadership of the party is being selected and given a certain mandate. But with in the gay movement there is no provincial or national leadership, only power over local groups. Decisions are made at the local level, so that is the place to resolve disagreements by voting.

I agree with the suggestion in Hannan's analysis of the conference (7BP, August) that in future there be no voting on resolutions from workshops or other proposals which require country-wide coordination, like Days of Protest, and proposals for changes in the structure or publication of the Coalition.

In other words, the nightmare of the last couple of conferences — the final plenary with its eight hours of reading and voting on 50+ principles — should be abolished. The conference can then become a true movement gathering, with a focus on information-sharing and on culture/ social activities.

Brian Mossop  
Toronto

### 50% lesbian control

In both your news report and summary of the 6th Annual Conference in Halifax (7BP, August), you stated that delegates voted to rescind the 50% lesbian control resolution proposed by the Prairie Gay Conference in Saskatoon. While delegates defeated a motion, proposed by the Prairie Gay Conference, which recommended one particular method of implementing the Saskat-



toon resolution, you failed to note that delegates also defeated a second motion which would have specifically rescinded that resolution. If that motion was rejected, then, was simply one method of implementation, and not the principle of 50% lesbian control itself.

In effect, the conference delegates remained committed to the principle adopted in Saskatoon, although there was no agreement on how to implement that principle. It is worth noting that the Prairie Gay Conference proposal was opposed by a majority of the women present at the final plenary, in the straw vote taken separately before the count of delegates representing Coalition member groups. Unfortunately, other business — some 70 resolutions from 40 different workshops — denied delegates the opportunity to consider any of the several other methods of implementing the Saskatoon resolution which have been proposed over the past

year. Delegates to the Halifax Conference considered and approved a number of specific proposals intended to increase lesbian representation at annual conferences as well as within the Coalition. Two of these were noted in your wrap-up of conference resolutions — the travel equalization fund and the new executive co-ordinating committee, half of whose members will be women.

It is clear for many lesbians and gay men the Saskatoon resolution is still relevant. It is also clear that recognition of the principle that women participate in the organized Canadian movement on an equal basis. It would be unfortunate if your readers were left with the impression that the Halifax Conference, where gay men were again in the majority, has rejected that principle.

Mike Johnstone  
CLGRC Co-ordinating Office  
Ottawa

# come any way you like but come

NEIGHBOURS

a new fully licenced restaurant at  
562 church street, toronto 924-1972



**B**EGGAR'S  
BANQUET

**LUNCH:**  
Daily Soups  
Hot Entrees  
Salads, Desserts

**DINNER:**  
Full Course Meals  
Frying Specialties  
Pasta & Noodles  
Melanzana Ripiene  
Pastitsio Mousaka

**LUNCH:**  
TUES-FRI 12-2:30  
SAT 12-4

**DINNER:**  
TUES-SAT 6-10

**BRUNCH:**  
SUNDAY 12-4PM

**ESPRESSO BAR**

**JAZZ**

**Holiday Parrot**

325 QUEEN WEST AT BEVERLEY, TORONTO. 366-4147

DYKES

## "At least you won't get pregnant."

"At least you won't get pregnant."

Many a dyke has heard that line. Unwanted pregnancy is not a common concern of gay men either — or even straight men for that matter.

There are connections between the oppression of lesbians, gay men, and what happens to women when they have to face abortion laws. These connections are more than colonial and postcolonial. They go beyond the fact that we are penalized by the same Criminal Code that so stringently limits access to abortion; that it is the poor among us who have most chance of running afoul of the law — or the abortion committee; that we or the same are denied.

Now, however, there is a majority of Canadians believe that the decision to have an abortion should be a matter of individual conscience. Many also believe that abortion, if not exactly legal, is at least readily available in our country. That is not the case. Abortion is proscribed by the same criminal code that forbids what is called "gross indecency." Unless, like gross indecency, certain restrictive conditions are met.

A woman may terminate an unwanted pregnancy only when she can convince a tangle of red-tape-insulated bureaucrats that her life and/or health are endangered. These bureaucratic tangles are not ones to be trifled with. There may even be dangerous delays, and the committees behind them are often simply not there when a woman is in need. The law discriminates against women who are not middle-class, urban, and well enough connected to reach the few hospitals that actually have functioning abortion clinics. As Tom Robinson laments in "Ain't Gonna Take It," "Abortion" — like the gay scene — "is only meant for the rich."

As the next federal election looms, even that kind of limited access is threatened. So-called "right-to-life" organizations have pledged to wage a campaign to remove "health" from the present law. That would make "danger to life" the only grounds for getting a legal abortion.

These groups plan to challenge candidates to support this move, and to campaign against those who do not. The views of "Right To Life" are shared by a minority of Canadians. But those views are supported by a well-organized, highly motivated and very vocal lobby. They also receive a great deal of the financial money and from other sources, as our friend Al Bryant, in fact, Bryant and company are well-known in the US as self-appointed guardians of the unborn.

Gay rights is not the only issue awaiting the separation of church and state.

The Judeo-Christian influence over our laws and lawmakers is both anti-gay and anti-abortion. It is also, as its name implies, anti-homosexual. It places greater importance on the unborn than it does the living. It is completely prepared to sacrifice women's lives to uphold its amazing concoction of faith and superstition.

No surprise, then, that a Judeo-Christian ethic maintains that sex exists for the sole purpose of procreation. Same sex love is seen as quite inconceivable, and even bona fide heterosexuals may "indulge" in sex only if they are prepared to "pay" for the consequences. And that's pregnancy, whether planned or not. That women should end up "paying" for most of the consequences of what is, after all, largely a co-operative effort is not particularly remarkable — women's sexuality is seen as an end in and of itself. That whole vision of sex and sexuality is a very effective way of ensuring the continuation of the heterosexual nuclear

family as the only "legitimate" form of relationship in our society.

That vision has no respect for the autonomy of the individual, or the right to differ from it. But it is a religiously based ideology whose power is waning in an increasingly secular society. As that happens, its supporters lobby more and more for the state to step in and take over.

Abortion laws, like gross indecency laws, create crimes where there are no victims. They attempt to legislate morality — to protect us from ourselves. Above all, they try to ensure that no one is freely able to exercise their sexuality.

Some people have made hasty judgments against abortion law itself, and often unwittingly base those judgments in attitudes like the above. Ever heard the rationale that a woman should be denied access to abortion "because she should have taken precautions"? Aside from the fact that this is a rather callous argument, it also betrays an overwhelming punitive attitude. And whatever happened to that famous concern for the new and entirely blameless life that must be taken into account if a woman is forced to bear an unwanted child?

"Now I personally have nothing against either pregnancy or heterosexuality each in its place. But compulsory?"

That concern for the rights of the unborn rings particularly hollow when it comes to the bone-thumping "right-to-lifers." So often it will be the same kind of people who are against the funding of Planned Parenthood organizations. Or demands tight censorship of the literature discussed in high school English classes lest it shed light on human sexuality.

The crusaders for compulsory pregnancy are also the crusaders for compulsory heterosexuality. The reasons they advance are very frequently the same. Even though they oppose abortion, an increase in promiscuity and sexual anarchy, the collapse of the family, the dissolution of traditional values and standards of decency.

Now I personally have nothing against either pregnancy or heterosexuality, each in its place. The key word here is compulsory.

The women's rights movement has long fought for free access to abortion as "the right to choose." Struggles to be free of centuries of oppression have much to teach about what happens when one group of people forces its will on another. Women and gay people have learned those lessons. We are carrying on just those struggles — attempting to carry them forward, ground by ground, already gained.

With the election rolls around, women's right to abortion will be on the line. If gay liberation makes clear and strong its links with this struggle, we can expect to see those same women standing behind us when our turn comes.

by Chris Bearchell □

September 1978

Ontario Registrar no. 1447985



G & J Travel

Catering to your lifestyle for over 2 years.  
205 Wellesley St. E., Toronto. Call 921-1101

## San Juan FLORIDA

## New York Provincetown weekends

SAN FRANCISCO Wherever...

We thank you for your continued support.

## What? We haven't told you about our bran muffins yet?

Ontario soft wheat bran,  
butter, eggs and lots of  
fancy molasses,  
spiced with cinnamon and dotted  
with juicy raisins.  
They're great.

So now you know, right?  
See you at

the  
**UPPER CRUST**  
natural bakery

1099 Yonge Street, Toronto.  
Just south of the Sunnyside Liquor Store.  
Phone 922-8661

# THE WORLD



PHOTO: RON BAKER, CONTRAST

## Police crackdown continues, 14 arrested in Sydney

Thousands march in largest demo to date

**AUSTRALIA**—Police brutality, arrests of gay demonstrators, an antihomosexual protest from Mary Whitehouse, and the formation of a neo-Nazi party have commanded the attention of Australian gay rights organizations this summer. Meanwhile, 14 new police arrests have succeeded in creating dissension in the gay liberation movement.

Violence between gay demonstrators and Australian police flared for the second time in as many months when police indiscriminately arrested fourteen protesters during a two-hour peaceful demonstration in Sydney July 15. The demonstration was organized by the Gay Solidarity Group (GSG) to protest the brutal arrest of gay men, women and children when Sydney police attacked a demonstration of 2000 gays at King's Cross June 24. King's Cross is the heart of the Sydney gay ghetto.

The July 15 march of several thousand gays, Australia's largest to date, encountered few police until demonstrators arrived outside Darlinghurst Police Station, where they were arrested during the June clash had been detained. On arrival, protesters were greeted by policemen manning their station doors. Some marchers retaliated by throwing flour and sugar bombs, and chanting "break the doors down." While GSG marchers tried to disperse the violence and crowd control, police sirens blared off into the distance. Heads of uniformed police screamed to the station. As demonstrators headed into the station, they were left its calling card with GSG. That organization received a handwritten note featuring a swastika and a pair of scisscors. The note threatened castration without anaesthetic for gays "when we take over this country." It also said "Poofters are disgusting, unnatural disease carriers and drug addicts as well," and concluded with racist slurs.

In their counter-attack against the recent police offensive on Australian gays, GSG is calling on gay people and gay organizations to write or telegram Australian ministers or New South Wales Premier Neville Wran to protest incidents of gay rights demonstrators. GSG is demanding that all charges against those arrested be dropped, and is calling for an end to discrimination against gay men and women.

The protest came as a split in the Australian gay movement arose when GSC called a meeting on July 20 to discuss strategy in the face of police attacks. Participants at the meeting engaged in angry debate over tactics. The division existed between groups who demanded confrontation with police to end the police terrorism, and groups who felt

that confrontation would destroy morale, create bad publicity, and scare away hundreds of other individuals who had participated in the march. The meeting concluded without formulating plans for future action. GSG, which faces resignations in its own ranks over the issue, is planning future meetings to defuse the threat of a split at a time when the Australian movement faces attack from within and without.

Other gay groups, meanwhile, have protested the recent police actions. The largest-ever gay rights demonstration in Melbourne, Australia's second largest city, took place July 7 when four hundred people marched. About one hundred people protested outside the New South Wales Tertiary Bureaus in both Adelaide and Brisbane. One protester was arrested in the Brisbane demonstration.

In the midst of this struggle against police, Australian gays have invited English moralist campaigner Mary Whitehouse, and the formation of an Australian branch of the British National Front, a neo-Nazi party.

Whitehouse is being brought to Australia by the National Front, a group of Light to give public addresses on child pornography and homosexuality. Gay groups across the country are planning to protest the one-month tour. Whitehouse successfully carried through a blasphemy suit against Britain's Gay News last year.

The Australian branch of the National Front has already left its calling card with GSG. That organization received a handwritten note featuring a swastika and a pair of scisscors. The note threatened castration without anaesthetic for gays "when we take over this country." It also said "Poofters are disgusting, unnatural disease carriers and drug addicts as well," and concluded with racist slurs.

In their counter-attack against the recent police offensive on Australian gays, GSG is calling on gay people and gay organizations to write or telegram Australian ministers or New South Wales Premier Neville Wran to protest incidents of gay rights demonstrators. GSG is demanding that all charges against those arrested be dropped, and is calling for an end to discrimination against gay men and women.

Special to 7B  
By Frank Walls □

### Gaysweek name rejected as "immoral, scandalous"

The Patent and Trademark Office of the United States Department of Commerce has rejected an application to register the name Gaysweek because the proposed trademark is "immoral or scandalous."

"It is remarkable that anyone, even the US federal government, could find the word 'gay' to be immoral or scandalous in this day and age," said Michael Lavery, general counsel for the New York based Gay Week.

Gay Week has been trying to have its name registered for over a year. The decision will be challenged. □

### Nurses support gay rights

The American Nurses Association's House of Delegates, meeting in Honolulu, adopted a resolution supporting the enactment of civil rights laws at the local, state and federal levels which would provide protection to persons regardless of sexual and affectional preference.

"Nurses are concerned about the basic rights of persons of every individual," said Edith Hahn, State director of the ANA Commission on Human Rights. "Wherever nurses practice, they want to give quality care to all persons regardless of their sexual preferences. Wherever nurses practice, they must be assured of equal employment and economic opportunities." □

### Briggs' aide charged with forgery

Officials in Los Angeles have arraigned a man charged with securing forged signatures for State Senator John Briggs' Initiative 1, calling for the firing of gay and pro-gay teachers.

William Crosby was charged with a violation of the State Election Code after he allegedly used a California law to copy names of voter registration onto Briggs' Initiative petitions, and to "write in" different styles. "Long claims that Crosby gave her detailed instructions on how to sign names from one side of the street before signing those from the other side."

It is unclear whether Crosby was acting under orders from the Briggs campaign. Briggs claims that Crosby is a gay plant. □

Two thousand people marched in Sydney July 15 to protest the arrest of 60 people June 24. High spirits turned to rage as police arrested 14 more. A frightened gay teacher makes a point about gay oppression above.

## 4000 in Seattle march to save rights ordinance

Four thousand Seattle gays marched through the city July 1 to oppose the attempt to repeal gay rights in the city. The march and rally were organized by the Washington Coalition for Sexual Minority Rights, a group which includes most of the city's organized gays.

"This is not the time to leave this fight to the slick, professional politicians. This is everyone's fight. This is not a time to hide, not a time to be quiet and hope that the police will go away. Fanatics do not go away." Dr. Katherine Boume's speech climaxed the rally and was greeted with enthusiasm and cheers from the crowd.

Gay rights are being challenged by Save Our Moral Ethics (SOME), a fundamentalist group organized by city police-person David Estes. SOME recently recruited former Rep. Anita Bryant's organization, Protection of Children, and Bryant may come personally to help the campaign.

Estes, who is a Mormon, has his petition circulated throughout the city's 30,000-strong Mormon Church. There are fears that the Mormons will put their substantial financial resources behind the campaign. □

### What did we do wrong?

A study of 37 children being reared by lesbians or transsexual parents shows that 36 of the youngsters are heterosexually oriented, according to *Science News*, a New York publication.

Dr. Richard Green of the State University of New York commented that the results challenged basic psychoanalytic theory. "Both psychoanalysis and social research suggested that having a transsexual or homosexual parent would have a striking effect on a child's sexual identity development."

Green speculated that school, peer group members and their families, and even television programming expose the child to "conventional family styles and conventional styles of development." □



**THE GAY HEALTH GUIDE**  
BY Robert Rowan & Paul J. Gillett. This book is a personal, vivid and a prominent psychologist, this book is the most reliable non-judgemental guide to gay health problems available today. Compassionate and Informative.

No. 45 (12.50 + \$0.20)

**GROWING UP GAY**, published by the Youth Liberation Press, this collection "is an eloquent account of the kind of pain and beauty that every young homosexual finds with from day to day."

No. 46 (1.50 + .20) \$1.70

**A REASON TO KILL**, Eve Zinman's first novel is a thriller mystery with a gay twist. "A rattling romp through the genre of detective fiction," said Gillian Chase in *The Body Politic*.

No. 47 (1.95 + .25) \$2.20

**RIGHT HAND LEFT HAND** by one of Canada's best loved poets, Donald Peart, "This is the site of the Thirties," Paris, Montreal, Toronto, the West and Vancouver, love, politics, the Depression and feminism. A powerful and moving document.

No. 48 (6.95 + .30) \$7.25

**AND GOD BLESS UNCLE HARRY** and his Acromantis Jack, Who We're Not Supposed to Talk About. Cartoons collected from the New Yorker of gay magazine, Christopher Street.

No. 49 (2.95 + .25) \$3.20

Check box No. 58 on the form

**PATH OF SNOW** BY EA. and Leon Morin, by the author of *Love and the Game*, David Walmsley. "He is an artist of language, a storyteller, a spinner of dreams."

No. 61 (3.95 + .25) \$4.20

**THE DEFORMITY LOVER**, Young's gay poetry anthology includes work by Allen Ginsberg, Paul Gauguin, Ezra Pound, Christopher Isherwood, Harold Norse, and more.

No. 62 (3.95 + .25) \$4.20

**THE MALE MUSE**, Ian Young's gay poetry anthology includes work by Allen Ginsberg, Paul Gauguin, Ezra Pound, Christopher Isherwood, Harold Norse, and more.

No. 63 (3.95 + .25) \$4.20

**3 BY PAUL GOODMAN**, Drawing on Latin, No. 60, Goodman's best writings on the problems of political consciousness in our time, essays on science in our time, essays on art, *Creator Spirit Come* (No. 64), literary essays covering such diverse topics as math interpretation, pomology, the history of perfume, the provocative and innovative *And Nature Heals* (No. 65) psychological essays which firmly establish Goodman as one of the world's foremost experts of Gestalt therapy. Included is the famous essay, "The Politics of Being Queer." Each (13.95 + .30) \$14.25

Or buy all three — save \$3.75  
Check box No. 58 on the form

**ASHES FOR EASTER** and Leon Morin, by the author of *Love and the Game*, David Walmsley. "He is an artist of language, a storyteller, a spinner of dreams."

No. 58 (5.95 + .25) \$6.20

**SOME ANGRY SUMMER SONGS** FOOLISH LOVE, by Judith Copeland, Canada's best known playwright abroad and often most contentious at home; the first Canadian collection by the author of *For Men and Eyes*. Each (4.95 + .25) \$5.75

**WRESTLING THE ANGEL**, Sam Perlsky's chronicle of growth and of personal and political development in a handsome paperback edition. No. 62 (6.95 + .25) \$7.20

**6 BY MICHEL TREMBLAY**, *Les Belles Soeurs*, a best-seller and most controversial playwrite in *Pleines Detachées* (No. 57), an early look at the East End Montreal neighbourhood that became a setting for later works like *Fame* (No. 52), and the green-stamps madness of *Les Belles Soeurs* (No. 53). Also *Le Déserteur*, *La Vie des geais et Oiseaux Pluie* (No. 54), *Bonjour, Ia, Bonjour* (No. 55), and the electrifying portrayal of a drag queen on stage in *La Vie des geais et Oiseaux Pluie* (No. 56). All six in attractive individual editions from Talonbooks. Each (4.95 + .30) \$5.25

Or buy all three — save \$3.75  
Check box No. 58 on the form

**LAW LAW LAW** The fourth edition of the citizen's kit manual that has sold more than 50,000 copies across Canada. Information on abortion, drug and special chapter on homosexuality.

No. 50 (2.95 + .25) \$3.20

**LAW LAW LAW** The fourth edition of the citizen's kit manual that has sold more than 50,000 copies across Canada. Information on abortion, drug and special chapter on homosexuality.

No. 51 (1.95 + .25) \$1.45

**STILL AVAILABLE:**  
**THE JOY OF GAY SEX** by Charles Silvers and Edmund White. The best-selling guide that celebrates the joy that is one man loving another while the same time addressing many other sexual problems and sexual techniques.

No. 21 (1.95 + .25) \$1.45

□ 21...16.45 □ 53...5.20  
□ 24...12.30 □ 54...5.20  
□ 25...17.25 □ 55...5.20  
□ 26...16.00 □ 56...5.20  
□ 42...3.75 □ 57...26.00  
□ 44...9.30 □ 58...6.20  
□ 45...12.80 □ 59...5.20  
□ 46...17.00 □ 60...4.20  
□ 47...2.20 □ 61...4.20  
□ 48...1.75 □ 62...7.20  
□ 49...3.20 □ 63...14.25  
□ 50...3.20 □ 64...14.25  
□ 51...5.20 □ 65...14.25  
□ 52...5.20 □ 66...37.00

#### OUR RIGHT TO LOVE

A Lesbian Resource Book produced in cooperation with the Canadian Council on Gay Task Force, and edited by Shirley Vida. This thorough reference guide brings together lesbian and feminist ideas, experiences and opinions on everything from love to sex, from birth to death, religious experiences to sexuality.

No. 38 (15.95 + .25) \$16.00

**GETTING SEX** by John Alan Lee. Gay people have learned to accept and fulfill sexual needs in many ways not available to straight people. Here are a few things to teach the rest of the world. Lee takes a closer look.

No. 44 (8.95 + .35) \$9.30

#### Please send me:

Check the code number for each of the books you wish to purchase for the right. For more than one copy, write the quantity on the dotted line.

Checks should be made payable to Pink Triangle Press and mailed to P.O. Box 830, 100-12th Street, Vancouver, B.C. V6B 5H2. To charge your Visa or Mastercharge just print your card number and expiry date in the appropriate spaces below, and be sure to give us your signature.

Please allow 4 to 6 weeks for delivery. We'll try to be speedy, but we can't promise anything for the Post Office.

Issue #48

September 1978

#### BACK IN STOCK:

**DANCE AS DANCE** by Graham Jackson. The first collection of dance reviews and articles published in Canada, authored by the man John Harpold calls "the most honest and clearest writing on the national and international dance scene."

No. 25 (5.95 + .35) \$7.25

**WILHELM VON GLOEDEN PHOTOGRAPHER** Charles Leslie's beautiful collection of the German "baron's" art photographs of the youths and men of Sicily, a remarkable record of homoeroticism at the turn of the century. Lee takes a closer look.

No. 24 (11.95 + .35) \$12.30

Charge this purchase to:  Visa  Mastercharge

Number \_\_\_\_\_

Expiry date \_\_\_\_\_ Signature \_\_\_\_\_

Signature \_\_\_\_\_

# Our Image

The BP Review Supplement

Number 15

Publishers have been serving up a diet of new gay novels this year. Reviewer George Whitmore sampled eight and found it a varied feast.

## Beer, baloney and champagne



EAGGOTS

LARRY  
KRAMER

RANDOM  
HOUSE

C.F.GRIFFIN HAAKON

GORDON  
MERRICK

THE QUIRK

Hansel & Gretel  
in Beverly Hills Sheila Weller

Paul Monette TAKING CARE OF MRS. CARROLL

trouill

LITTLE  
BROWN

DANCER FROM THE DANCE

ANDREW  
HOLLERAN

MARSHAL

NADER

Chrome

PUTNAM

Champagne: "Dancer From the Dance" is stunningly romantic and the fact that it doesn't have a single new idea in its silly head mustn't deter you from enjoying it to the fullest."

Baloney: "I don't mean to say that *Faggots* is merely not to my particular tastes. I want to warn you away from it."

## The novels:

*The Dulrk*  
Gordon Merrick  
Avon, 1978, \$2.25  
*Haakon*  
CJ Griffin  
Crowell (Fitzhenry & Whiteside in Canada), 1978, \$12.95  
*Kalki*  
Gore Vidal  
Random House, 1978, \$12.50  
*Chrome*  
George Nader  
Doubtman (Lippincott in Canada), \$11.75

*Hansel and Gretel* in *Beverley Hills*  
 Sheila Weller  
 Morrow (Gage in Canada), 1978, \$11.75

*Taking Care of Mrs Carroll*  
 Paul Monette  
 Little, Brown (McClelland & Stewart  
 in Canada), 1978, \$10.00

*Dancer from the Dance*  
 Andraw Holleran  
 Morrow (Gage in Canada), 1978, \$12.95

*Faggo's*  
 Larry Kramer  
 Random House, 1978, \$13.75

because he is perhaps the most prominent gay male bisexual in Western letters. Those should be qualifications enough. It is the overall point of view Vidal adapts for these "amusements" that can teach us about the direction of the modern gay novel, and he can be said to have provided us with a suitable voice in his heroine, Detlef Ottinger, a red-blooded bisexual woman (and award-renowned "avatrix") whose problem is more clearly defined and endurable than are her male lapses into eroticism and hysteria. She functions, of course, as a mouthpiece for the author: on the subjects of feminism (I believe here), neopatriotism, religious fanaticism, politics and how business (which Vidal quite logically sees as one and the same)

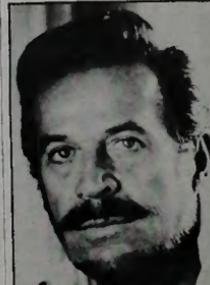
*Kelk* is a novel of future shock, but it doesn't so much take place in the future as it stretches the present to the breaking point. Essentially, he tries to show what would happen if all the fears of America's most conservative voices were to come true, if procratocracy were a rational and controlled business instead of the mish-mash it is now, and if the mysticism endemic to the 1970s were wedded to the technocracy of the 1980s. The result is amusing and odd, but better book than *Murder at Knobridge*, though less playful than *Midas* (1972), challenges Erica Jong and her ilk on their own ground. He obviously feels himself to be the better woman. In some ways, he is.

I must say, however, that I enjoyed George Nader's *Chrome* more than *Kaiiki*. I'm sure my pleasure with *Chrome* is due, though, to having had a typically repressed faggot adolescence. You see, Nader takes us into the 22nd Century and turns us into 19-year-old space cadets.

The jacket calls this book "future fiction," as opposed to science fiction, and it's right insofar as the sci fi elements are strictly window dressing for the central metaphor of the book, which is *Is It Deelish? To Love a Robot*. I'll let you figure that one out for yourself. I'll just say here that it works as gay lit.

Chrome is another book from the 1960s that's about movies and something close to Orwell's *Braave New World*. It details the consequences of genetic meddling, as does *Kalki*, but it's really about coming-out into a dream world fraught with tangible and bizarre horrors that stand for the more intangible, i.e., grotesque, obstacles that face any young gay person growing up in the present. I have a hunch the book is going to be very popular with people like me, who never had a chance to escape into this kind of jewel of esprit at the proper age, in the proper books (I'm talking about classics, like *Wuthering Heights*), and will cleanse us, into whose hands it would be delivered by kindly uncles whom we might imagine to be King Vortex, the idol of all space cadets of yesterday and tomorrow.

From the advance reviews in the gay press, I think you're either going to hate or love *Hansel and Gretel in Beverly Hills* by Sheila Weller. As your intrepid reviewer, I have, of course, the obligation to do both, alternately and in tandem. I found myself loving it most of the time. What I didn't like (and what people have complained about) was being presented with a stereotypical fat hairdresser. What's surprising is that it's Weller's cheap tricks to humanize him (he's the fatcat parent to a little South American,



THE AUTHORS (clockwise from top left):  
Sheila Weller, Larry Kramer, Paul Monette,  
Peter Trachtenberg

# 'A Bigger Splash...

...is like no film you have ever seen before... creates an extraordinary sense of intimacy (with the subject), but at the same time there's a remote, formal, dreamlike quality about the film which seems so often to mirror Hockney's own style as a painter. There is no film which sets up so many intriguing vibrations between an artist's life and his work: the moods, the rhythms, the motifs, the obsessions that link the two worlds together.

"No less remarkable is the attitude of easy, unhygienic acceptance the film has towards the homosexual milieu in which it is set. The film's one male love scene is so tenderly and unaggressively staged that it is hard to imagine anyone finding it offensive; while elsewhere the ups and downs of personal relationships between men are documented as simply and thoroughly as they would be in a film about men and women. 'When love goes wrong, there's more than two people who suffer,' intones a lugubrious Mo at one point; and as much as a portrait of Hockney the film is a study of the emotional ripples that spread out through a whole related group of people when one of them receives a personal blow or disappointment.

"Remarkable... one of the best films about an artist that I have seen."

— Nigel Andrews, *The Financial Times*

"A remarkable film, a voyage round the painter David Hockney that takes in not only his work and his private life, but also a whole ambience we have come to recognize as part and parcel of the swinging sixties scene. Neither documentary nor fiction, its attempted combination of the two succeeds beyond expectations.

— Derek Malcolm, *The Guardian*

"A stunner, partly in its extraordinary beauty of colour and image, partly in its homosexual frankness."

— Dilys Powell, *The Sunday Times*

"An experience and a masterpiece, not to be missed."

— *Films and Filming*

## ...COMING SOON

**The Body Politic**  
is pleased to announce

### The Great Canadian Lesbian Fiction Contest

1st prize \$400  
2nd prize \$200, 3rd prize \$100  
Judges: Jane Rule & Marie-Claire Blais

How it came to be  
To follow any other Canadian fiction contest, Jane Rule said when she was interviewed by TBP a couple of years ago. Then she stopped talking with Marie-Claire Blais, Jane's wife and president of Catalyst for Canadian lesbian writers. She and Marie-Claire had thought of the idea. And we would publish the winners. We kept at it, however.

So, The Body Politic is pleased to announce the first Great Canadian Lesbian Fiction Contest.

Who can enter?

Entries must be citizens of residents of Canada. Stories must be submitted on typed paper, double-spaced, in 12 pt. font. Two copies of each manuscript will be required. Stories can not be returned, so please keep a copy for yourself.

When does it happen?

Entry deadline is December 31, 1981. Results will be announced in the April issue of The Body Politic.

The winners will be published in May and the runners-up at any time after that if they are of sufficient quality and quantity. Prints Triangle Press may publish an anthology of the winning fiction.

What can you win?

The contest will be for short fiction by lesbians and lesbian writers.

(The poetry category

should be between 2500 and 3000 words.)

Manuscripts must be type-

ritten, double spaced, on

8 1/2" x 11" paper.

Two copies of each manuscript will be required. Stories can not be returned, so please keep a copy for yourself.

Where do I mail my entries?

Fame and fortune can be yours.

First prize is \$400

and publication in The Body Politic.

Second prize is \$200

and publication in The Body Politic.

Third prize is \$100

and publication in The Body Politic.

Fourth prize is \$50

and publication in The Body Politic.

Fifth prize is \$25

and publication in The Body Politic.

Sixth prize is \$10

and publication in The Body Politic.

Seventh prize is \$5

and publication in The Body Politic.

Eighth prize is \$2

and publication in The Body Politic.

Ninth prize is \$1

and publication in The Body Politic.

Tenth prize is \$1

and publication in The Body Politic.

Eleventh prize is \$1

and publication in The Body Politic.

Twelfth prize is \$1

and publication in The Body Politic.

Thirteenth prize is \$1

and publication in The Body Politic.

Fourteenth prize is \$1

and publication in The Body Politic.

Fifteenth prize is \$1

and publication in The Body Politic.

Sixteenth prize is \$1

and publication in The Body Politic.

Seventeenth prize is \$1

and publication in The Body Politic.

Eighteenth prize is \$1

and publication in The Body Politic.

Nineteenth prize is \$1

and publication in The Body Politic.

Twenty-first prize is \$1

and publication in The Body Politic.

Twenty-second prize is \$1

and publication in The Body Politic.

Twenty-third prize is \$1

and publication in The Body Politic.

Twenty-fourth prize is \$1

and publication in The Body Politic.

Twenty-fifth prize is \$1

and publication in The Body Politic.

Twenty-sixth prize is \$1

and publication in The Body Politic.

Twenty-seventh prize is \$1

and publication in The Body Politic.

Twenty-eighth prize is \$1

and publication in The Body Politic.

Twenty-ninth prize is \$1

and publication in The Body Politic.

Thirty-first prize is \$1

and publication in The Body Politic.

Thirty-second prize is \$1

and publication in The Body Politic.

Thirty-third prize is \$1

and publication in The Body Politic.

Thirty-fourth prize is \$1

and publication in The Body Politic.

Thirty-fifth prize is \$1

and publication in The Body Politic.

Thirty-sixth prize is \$1

and publication in The Body Politic.

Thirty-seventh prize is \$1

and publication in The Body Politic.

Thirty-eighth prize is \$1

and publication in The Body Politic.

Thirty-ninth prize is \$1

and publication in The Body Politic.

Forty-first prize is \$1

and publication in The Body Politic.

Forty-second prize is \$1

and publication in The Body Politic.

Forty-third prize is \$1

and publication in The Body Politic.

Forty-fourth prize is \$1

and publication in The Body Politic.

Forty-fifth prize is \$1

and publication in The Body Politic.

Forty-sixth prize is \$1

and publication in The Body Politic.

Forty-seventh prize is \$1

and publication in The Body Politic.

Forty-eighth prize is \$1

and publication in The Body Politic.

Forty-ninth prize is \$1

and publication in The Body Politic.

Forty-tenth prize is \$1

and publication in The Body Politic.

Forty-eleventh prize is \$1

and publication in The Body Politic.

Forty-twelfth prize is \$1

and publication in The Body Politic.

Forty-thirteenth prize is \$1

and publication in The Body Politic.

Forty-fourth prize is \$1

and publication in The Body Politic.

Forty-fifth prize is \$1

and publication in The Body Politic.

Forty-sixth prize is \$1

and publication in The Body Politic.

Forty-seventh prize is \$1

and publication in The Body Politic.

Forty-eighth prize is \$1

and publication in The Body Politic.

Forty-ninth prize is \$1

and publication in The Body Politic.

Forty-tenth prize is \$1

and publication in The Body Politic.

Forty-eleventh prize is \$1

and publication in The Body Politic.

Forty-twelfth prize is \$1

and publication in The Body Politic.

Forty-thirteenth prize is \$1

and publication in The Body Politic.

Forty-fourth prize is \$1

and publication in The Body Politic.

Forty-fifth prize is \$1

and publication in The Body Politic.

Forty-sixth prize is \$1

and publication in The Body Politic.

Forty-seventh prize is \$1

and publication in The Body Politic.

Forty-eighth prize is \$1

and publication in The Body Politic.

Forty-ninth prize is \$1

and publication in The Body Politic.

Forty-tenth prize is \$1

and publication in The Body Politic.

Forty-eleventh prize is \$1

and publication in The Body Politic.

Forty-twelfth prize is \$1

and publication in The Body Politic.

Forty-thirteenth prize is \$1

and publication in The Body Politic.

Forty-fourth prize is \$1

and publication in The Body Politic.

Forty-fifth prize is \$1

and publication in The Body Politic.

Forty-sixth prize is \$1

and publication in The Body Politic.

Forty-seventh prize is \$1

and publication in The Body Politic.

Forty-eighth prize is \$1

and publication in The Body Politic.

Forty-ninth prize is \$1

and publication in The Body Politic.

Forty-tenth prize is \$1

and publication in The Body Politic.

Forty-eleventh prize is \$1

and publication in The Body Politic.

Forty-twelfth prize is \$1

and publication in The Body Politic.

Forty-thirteenth prize is \$1

and publication in The Body Politic.

Forty-fourth prize is \$1

and publication in The Body Politic.

Forty-fifth prize is \$1

and publication in The Body Politic.

Forty-sixth prize is \$1

and publication in The Body Politic.

Forty-seventh prize is \$1

and publication in The Body Politic.

Forty-eighth prize is \$1

and publication in The Body Politic.

Forty-ninth prize is \$1

and publication in The Body Politic.

Forty-tenth prize is \$1

and publication in The Body Politic.

Forty-eleventh prize is \$1

and publication in The Body Politic.

Forty-twelfth prize is \$1

and publication in The Body Politic.

Forty-thirteenth prize is \$1

and publication in The Body Politic.

Forty-fourth prize is \$1

and publication in The Body Politic.

Forty-fifth prize is \$1

and publication in The Body Politic.

Forty-sixth prize is \$1

and publication in The Body Politic.

Forty-seventh prize is \$1

and publication in The Body Politic.

Forty-eighth prize is \$1

and publication in The Body Politic.

Forty-ninth prize is \$1

and publication in The Body Politic.

Forty-tenth prize is \$1

and publication in The Body Politic.

Forty-eleventh prize is \$1

and publication in The Body Politic.

Forty-twelfth prize is \$1

and publication in The Body Politic.

Forty-thirteenth prize is \$1

and publication in The Body Politic.

Forty-fourth prize is \$1

and publication in The Body Politic.

Forty-fifth prize is \$1

and publication in The Body Politic.

Forty-sixth prize is \$1

and publication in The Body Politic.

Forty-seventh prize is \$1

and publication in The Body Politic.

Forty-eighth prize is \$1

and publication in The Body Politic.

Forty-ninth prize is \$1

and publication in The Body Politic.

Forty-tenth prize is \$1

and publication in The Body Politic.

Forty-eleventh prize is \$1

and publication in The Body Politic.

Forty-twelfth prize is \$1

and publication in The Body Politic.

Forty-thirteenth prize is \$1

and publication in The Body Politic.

Forty-fourth prize is \$1

and publication in The Body Politic.

Forty-fifth prize is \$1

and publication in The Body Politic.

Forty-sixth prize is \$1

and publication in The Body Politic.

Forty-seventh prize is \$1

and publication in The Body Politic.

Forty-eighth prize is \$1

and publication in The Body Politic.

Forty-ninth prize is \$1

and publication in The Body Politic.

Forty-tenth prize is \$1

and publication in The Body Politic.

Forty-eleventh prize is \$1

and publication in The Body Politic.

Forty-twelfth prize is \$1

and publication in The Body Politic.

Forty-thirteenth prize is \$1

and publication in The Body Politic.

Forty-fourth prize is \$1

and publication in The Body Politic.

## Dance



Peter Spangler, guest artist with Toronto Dance Theatre.

**Atlantis**

Toronto Dance Theatre  
Royal Alexandra Theatre  
August 15-16, 1978

Toronto Dance Theatre has been around for almost 10 years. Considering the conservatism of the Canadian dance public, that fact is wonder enough. It's not only hung on though, it has managed to build an exciting repertory. The critics voted it the best modern dance company in North America. Gay love always formed a sizable part of this following and it's easy to see why: the sexual ambivalence of the dance public have scolded in the company image and the rep provides a welcome alternative to the rigid sexuality of classical ballet.

How good it was to see one of the company's most creative forces, David Earle, a brilliant world performer again after four years in storage. *Atlantis*, given recently as part of a brief season at the Royal Alexandra Theatre, is the work of David Earle, one of the Dance Theatre's three artistic directors. With the collaboration of designer Astrid Janson and composer Robert Daigleau, Earle has created a lyrical, mythological vision of the submerged continent of *Atlantis*.

You first see the dancers themselves submerged under a sea of white gaze. As they surface slowly, tantalizingly in their near-nakedness, you really feel that an antique culture is being born again. The dances' emergence is followed by four sections depicting athletic competitions, mating rituals, a violent, sexual hunt — scenes in which the victim is a Mind-tail-like creature, and silvery white teatilesites.

The mating rituals consist of three

dances — one male-female, one male-male, and one female-female — performed more or less in canon fashion. Although each of these duets is marked by tenderness and performed with all the sensuousness of swimmers in a tropical sea, partners are not fixed; one of the women in the lesbian duet moves on to dance with the woman in the male duet while the man's partner dances with one of the gay lovers, the other gay lover meanwhile joining the lone woman of the first lesbian duet. This easy flow from gay love to straight and vice versa doesn't suggest the bisexual chic so pervasive in our label-public and non-committal society, but rather the open, unabashed sexuality central to the homoeroticism of Earle's choreography and his art in general.

In *Atlantis* Earle marks a kind of climax in Earle's exploration of sexual ambivalence, an exploration you could see beginning in *Andromeda Variations* of 1971 as well as *Underneath My Skin* from Baroque Suite, A Thread of Sand, and Portrait Up to last season's *Mythos*. This exploration Earle himself has described as an over-riding preoccupation with the vicissitudes of love. Because his explorations usually take place within a specific historical context (European history being another of Earle's passions), he's sometimes brought across the choreographer's use of sex to distance himself — and us — from his subject, to make it acceptable — especially when it's as explicit as it is in *Atlantis* — by rendering it curious and

erotic. But the specific historical contexts of *Atlantis* — eighteenth-century France, post-crucifixion Holy Land, or a world before anything we know from schoolbooks — have generally tended to have the opposite effect: that is, make the specific universal and the personal immediate. You are drawn into the breath-taking eroticism of Earle's dances, seduced and made vulnerable to the "lessons" they conceal. But, of course, the most politically effective art has always worked this way.

On the verge of its tenth anniversary, Toronto Dance Theatre is preparing to have two major works that were especially significant to its growth as Canada's first and longest-running modern dance company. Significant as well to both many gay devotees of TDT as a symbol of that company's libertarian sexual spirit.

*Atlantis*, too, will be presented again next spring during a gala birthday season at the St. Lawrence Centre. See it for its own sake, of course. And see it for yourself.

by Graham Jackson □

**Periodicals****Sexual Law Reporter**  
1800 North Highland Ave., No 106,  
Los Angeles, CA 90028, USA

News reporting services, case reports and periodicals are published for lawyers, legal workers and law students in every field of legal specialization. But until 1975 there was no publication dealing with the concerns of legal workers handling women's, lesbian, gay or other sex-related matters. For the past three years, however, Tom Coleman, a Los Angeles attorney, has been publishing the now-quarterly *Sexual Law Reporter*. The journal is the National Committee for Sexual Civil Liberties and the Playboy Foundation (yes).

The subject matter covered by the Reporter is broad — everything from abortion to freedom of association, adoption to bawdy houses, rape, lesbians and the military, teachers and sodomy. In short, the whole range of relevant legal issues in the area of sex and sexuality. Each issue includes: articles analyzing case law developments, details of recent government administrative rulings, summaries of legislation introduced and pending, recent court decisions, and summaries of relevant books and periodical articles. Although primarily legally-oriented the material is sufficiently accessible for the non-specialized reader.

There are some drawbacks. The material is almost exclusively American. It would probably be too ambitious to try to cover what is happening all over the world, but at present the material has limited practical use for Canadians. Very rarely can American cases and decisions be used in Canadian or Ontario courts. And there simply isn't the space at the moment, apparently, to provide in-depth analytical articles about particular areas of the law or kinds of cases.

Although it is admirable that the Playboy Foundation seems to fund a number of worthwhile projects, there are problematic contradictions as the Foundation's money comes from magazines and clubs that objectify, oppress, and insult women.

by Paul Troppole □

Subscription rates for the quarterly *Sexual Law Reporter* are: \$15 for individuals, \$10 for students and \$25 for institutions (in US funds).

**FILE**

Summer, 1978

Ten years ago three Toronto artists changed their names and began working together as A A Bronson, Felix Partz, and Jorge Zontal. Their life's work, they decided, would be the development of a collective identity. They've done just that through performances, installations, video, film, and print, they have developed not just a group identity, but a huge mythology surrounding a variety of interests and obsessions.

They were never inspired so much by the classics as they were by popular culture — endless hours were spent

sitting through discarded images and arcane bits of information like those found in old copies of *Life*. From the very beginning they defined themselves as cultural anarchists and they were with the times in that mind that General Idea began publishing *FILE* magazine.

Different issues have taken different themes: from correspondence art to European body art, from punk to a special Paris issue (Paris, Ontario, that is). One whole issue was given over to detailed interviews with "Stevie" — a shockingly attractive and macabre, including shily-posed questions about sexual-ity, objectification, and, of course, lots of fashion tips. Now, on their tenth anniversary, General Idea devoted the latest *FILE* to wishing themselves a happy birthday.

The issue is mainly a survey of their current work, including a typically

shocking performance which take the form of beauty pageants. Starting in 1968 they crowned Miss General Idea every year, but after five queens they decided to put all their energies into a blockbuster pageant in 1984, and hold "rehearsals" in the interim.

The beauty pageant operates on one level as a critique for the art world, where beauty competes for dubious prizes, and on the other hand, as a means of fleshing-out the overwhelming manipulation of a spectra.

1984 implies the excitement and visionary quality given to any discussion of the future, combined with an awareness of the spectre of projected social control. 1984 is one recurring theme throughout the issue, the other, of course, is the nostalgia involved in "ten years together." So through a typically convoluted logic, the overriding theme of the issue becomes a kind of nostalgia for the future. Or as the General Idea's Miss Palce says, "I know there's yesterday up to 1984 but I still feel like yesterday."

There are two predictable reactions to General Idea: one is to condemn them as "decadents," the other is to pass them off as frivolous and inconsequential. Both of these criticisms reflect the same prejudice, one which is based on homophobia. The criticism is, the coming-of-age of General Idea, which is manifest throughout General Idea's work, have their historic antecedents in, among other things, what's loosely called "camp." Heterosexual sensibilities recognize this gay aesthetic and it registers immediately as sinister or like



hairdressing and interior design pretty but useless.

However, the criticisms don't end there. Some people find the ambiguity of their work difficult to handle. That General Idea never chooses to tell just one side of the story, leaves behind many who only want things explained to them. If the General Idea is confused, then let's say General Idea reveals the conflict of seeing things on multiple levels. "Flipping the meanings in and out of focus," they illuminate their subjects as complex phenomena, with series of repulsions/attractives embedded within them. The conflict of these repulsions/attractives produces a crisis of meaning. As one editorial states: "The nature of criticism, like the nature of puns, is to pull a 'tear' into crisis. The nature of our work then is 'critical' as opposed to descriptive. And the crisis is 1984."

by Tim Guest □  
September 1978

"THREE GENUINE MUSICAL  
TALENTS" New York Times

"ONE OF THE NICEST THINGS TO  
HAPPEN MUSICALLY SINCE THE  
ANDREWS SISTERS" Los Angeles Times

# GOTHAM

LIVE IN CONCERT  
AT MASSEY HALL  
MON. NOVEMBER 6 AT 8PM



TICKETS: \$7.70, \$6.60, \$5.00  
at GLAD DAY BOOKSHOP, 4 COLLIER ST., 961-4161  
EATON'S ATTRACTIONS  
TICKET OFFICES, 597-1688  
SIMPSON'S TICKET AGENCY, 861-2333  
DUDES, 10 BREADALBANE ST., 923-6136

for mail orders send certified cheque or m.o. to  
GOTHAM TICKETS, MASSEY HALL, 178 Victoria St., Toronto

## Books

### EM Forster: A Life

Volume Two: Polycrates Ring (1914-1970)

PN Furbank

Secker & Warburg, 1978, \$22.95

Over half a century EM Forster has the two large question marks: Was he right here to publish *Maurice*? Is it true that oppression is good for the artistic soul? The second is the one that interests us most.

In Forster's case, his own self-appression, so obvious in the first volume of Furbank's biography, gradually resulted as well in the Calvino streak summed up by the story of Polycrates' ring which gives this volume its title. The story is one in which the too-successful man is abandoned as doomsday by his friends. Forster learned his lesson from family. He was a friend to men in more than the love of or the hatred of machinery. And it was appropriate that Lytton Strachey, who launched the Bloomsbury attack on Victorian humbug, should have spotted that the love scenes in *Maurice* were "rather diseased," not for the usual reason, but because they were apologetic about them.

Forster himself recognized that Maurice was a sort of wish fulfillment. He kept tinkering with the ending of it for most of his life. Clearly it was very significant for him that Maurice did not "slink through life furtive and afraid." But for Forster, obviously an awkward man physically, the secret was always a problem. Whatever one thinks of orgies, there is something a little sad about his remark late in life: "Orgies are so important, and they are things one knows nothing about."

Friendship was dearest to Forster than country, and perhaps Forster's most successful novel. His first great artistic tempest was with composer Benjamin Britten. That Britten's decision to return to England in 1942 should have depended on his reading an article by Forster is itself an incident from one of Forster's novels. And *Billy Budd* is a great opera and, largely because of Forster, a superb celebration of the beauty of the human male destroyed by the forces of darkness.

It would be good to think that Forster's survival uncathed from the dreary cloistery of Cambridge was due not only to his having a London flat but also to his involvement in the fight for Civil Liberties. He was an early President of the NCCL, a speaker at the meetings, the dangers of which he called "Fabio fascism." Forster's leadership was working quietly away behind the facade of constitutional forms, passing a little law like the Sedition Act there, endorsing a departmental tyranny there, emphasizing the national need of secrecy everywhere, and whispering and cooing the so-called news every evening to the newspapers, until opposition came and publicized it.

These remarks jump out at us now, as indeed they must at Peter Worthington. And yet Forster recognized that the famous prosecution of *The Well of Loneliness* in 1928 (see page 23) was manipulation of the mob by the popular press. Sixty years ago he wrote that the "cynics who go about secretly as ghosts at the ass of chaperones" neglect people from serious and important issues to the trifles of showbiz personalities. He thought the worst treason was the phrase "I can't care less."

Over all this brooded the unpubishability of *Maurice*, the "cramp" inflicted upon Forster by society for most of the rest of his life. In black history, however, a guilty party was not to be found in consequence with which the artist was imprisoned with the incommunicable. He "thrust his gift in prison till it died" (as Auden wrote of Matthew Arnold), but it was Forster's society that did the imprisoning. If opposition had sharpened his sensitivity nonetheless that was his saving grace.

Forster knew that the penalty of passion long denied was a death not only of the body but the spirit. Furbank says that he had only one point of view in his fiction — that of the outsider, distanced and detached. If that was his weakness it was his strength.

He was also his strength, and it was doubtless a result of his being gay.

The warts are here in this biography, but Forster is not diminished by them. He wanted, he said, his biography to tell "everything," and it would seem it does. He wanted too, for his personality, to lie at least in the arms of his own character, Stephen from *The Longest Journey*. And he does — and he does.

by Douglas Chambers □

### Rat and the Devil

Journal Letters of

F.O. Matthiessen

and Russell Cheney

Louis Hyde, ed.

Archon Books (Pendragon House in Canada), 1978, \$21.90

The relationship of the American literary critic, F.O. Matthiessen, and his lover, painter Russell Cheney, is almost ideal for understanding what it was to gay

you. They began early to use nicknames. Cheney was Rat and Matthiessen was the Devil. Their repertoire expanded with the years. Weeds, Creations, Brandy, Dizzy, and often falls and falls.

They explored the subject of homosexuality together and shared their reading. Edward Carpenter's *The Intermediate Sex* was read and discussed; Freud, oddly enough, was never mentioned. The Devil's question was, "What's the relationship?" Is it marriage? They thrashed out "the question of labels." When Matthiessen suggests they tell some of their close friends of their love for each other, Cheney is horrified and writes back that perhaps their "physical connections" should remain secret. Matthiessen prevails and comes out but it causes the older Cheney much fear of exposure and rejection.

Like most long-lasting relationships, they had a reciprocity of support. Matthiessen cajoled, caressed and threatened Cheney out of much of his de-

feat that it clearly was, his focus is slightly off and one feels there were letters of much interest and value not published here. In his introduction Hyde says that Matthiessen's emphasis in his correspondence should be emphasized as no more or less than if the two protagonists had been man and wife. "But this collection of letters is one of the few records of homosexual love from that period. Considering this, we must wish that Hyde had included more correspondence. Numerous times he writes how important sexual identity is, yet Hyde tells us there were "lapses from grace" which were "excoriatingly confessed to each other." None of these letters appear.

Hyde quotes a suggestion from the *Douglas Hurd Collection* that, while teaching at Harvard, Matthiessen moved in a circle "more predominantly heterosexual than was usual in Harvard literary groups of the time and that he was unusually hostile to homosexual colleagues who mixed their academic and sexual relations." Indeed the pre-

• TE Lawrence: "Speed is the second oldest animal craving in our nature."



• EM Forster: "Orgies are so important, and they are things one knows nothing about."



In North America between the two world wars. During the twenty years they were lovers more than 3,100 letters passed between them. Necessity, and one must assume, the sheer love of it made them leave. Matthiessen's tuberculosis and later his failing health, accompanied by whispers of each year apart. They had to write when most of us would speak.

They met in 1924 while en route to Europe. Matthiessen was 22 and Cheney 45. The early letters are sweet and full of the desire for company. "Dear Dev, gosh you're a sick feller." "In love we are one — inseparable. The only way I can tell how much you care for me is to look inside my heart, and see how much I

drink. It seems unlikely that the quality and quantity of Cheney's output would have been as high had I not been for Matthiessen's watchful eye. When Matthiessen suffered a break-down in the 1930s, Cheney's letters are calm and supportive, commanding a loving strength. "I fight my own devil who has drained too much life from you by my constant demand lately for help and backing — and even if it is partly true I am here and solid to back you now . . ."

In 1945 Cheney died of a heart attack. Five years later, feeling useless and alone, Matthiessen jumped from his death front porch window. In a final note he wrote, "I am exhausted . . ."

Louis Hyde, an old friend of both men, has edited this volume. Labour of love

ponderance of friends mentioned in the letters appear to be heterosexual. Why did they eschew homosexual friendship? Surely some of the letters must touch on this, even indirectly. None are printed.

Notwithstanding such limitations, this collection of letters is an important and fascinating look at gay love in the first half of this century. It breathes with the love and intelligence of two men one of whom had known.

by Paul F Pearce □



• Russell Cheney (l) to F.O. Matthiessen: "Dear dear Dev — gosh you're a sick feller."

COMING SOON  
History of US homophile movement in the McCarty 50s.

September 1978

## A Prince of our Disorder

The Life of TE Lawrence

John E Mack (McClelland & Stewart in Canada) Little, Brown, 1978, \$8.75

## TE Lawrence

Desmond Stewart (Thomas Nelson in Canada) Hamish Hamilton, 1977, \$18.50

## Solitary in the Ranks:

Lawrence of Arabia as Airmen and Private Soldier

H Montgomery Hyde

Longman Canada, 1977, \$20.95.

Thomas Edward Lawrence ("Lawrence of Arabia") has been variously depicted over the years as a "mystic" or "messiah," as a patriotic British colonialist, as a flamboyant exhibitionist, and a painfully shy self-deprecator; as a leader and a masochist; as a chaste ascetic and a fervent homosexual. What makes Lawrence so fascinating is that all these descriptions are true.

The young Anglo-Irish archaeologist who signed up for Britain's Arab Army against the Turks in the First World War, and then fled his "celebrity" status to seek obscurity and humiliation as an ordinary soldier, was one of the most complex and public figures of the Twentieth century. The biographies that have appeared since his death have glorified or glossed over some of the more controversial aspects of their hero's psyche. Later, in reaction to this, attempts were made, notably by Richard Aldington, to suggest that Lawrence's achievements and public image were all inventions of the press. Since then, a host of commentaries have tried to unpick the truth, hampered not only by Lawrence's evasiveness, but by their own biases and the British government's unwillingness to release permanent official and private documents.

The various controversies involved can easily be resolved if one looks at one hole-contended point that has always been the heart of Lawrence's sexual identity: some writers have insisted that, like a Victorian Christ, he had none. There is considerable evidence that Lawrence was revolted by the idea of heterosexual intercourse, sometimes fascinated by it, but repelled by it. In the same way, the usual forms of gay sex (through strongly attracted to good-looking youths) and achieved his most powerful sexual satisfaction from being whumped by hand-some young men.

All this, though, is too much for most writers on Lawrence to accept. Christopher Sykes, in his introduction to Richard Aldington's "dubious" study of Lawrence, main-tains that Lawrence cannot have been homosexual as "those who knew the man best" didn't believe it, which seems rather to beg the question! Sykes's assumption that the young men Lawrence persuaded to beat him "were not themselves homosexual" would, he says, "deprive the experience of any ele-

ment of 'fun'." The brazen naivety of such scholars recalls RR Sherard's firm assertion that Oscar Wilde must surely have sought male sex partners because he was epileptic and didn't know what he was doing.

Two of the three most recent studies of TEL rise far above all that lamentable standard. John E Mack's *Prince of Our Disorder* is a lengthy examination of Lawrence's career, covering his military service, his archaeological dimensions of personality." Though the organization of the book is rather complicated, it is far more readable and thoughtful than most "psycho-biographies", and Mack's assessment of Lawrence's personality and sexual nature is insightful and judicious.

Desmond Stewart's equally sensible *TE Lawrence does not dwell on Lawrence's war-time campaigns as much as most of other studies. His main interest is perhaps in the way that it offers a picture of Lawrence's development after Lawrence's death. Stewart's revisionist account of the truth behind Deraa (Lawrence's alleged traumatic encounter with a lustful Turkish official and his brutal soldiers) is convincing and fascinating.*

*His suggestion that the British government's secret service had done with Lawrence's death is less convincing.* H. Montgomery Hyde's *Solitary in the Ranks* focuses on Lawrence's career in the RAF and Royal Tank Corps from 1922 until shortly before his death in 1935. Hyde's account is an interesting one. He writes that one of Lawrence's contemplated literary projects was a defence of Sir Winston Churchill's role in the British revolutionary executed by the English. (Lawrence never began the project as the government would not grant access to the necessary papers.) But Hyde maintains there is "no evidence" that Lawrence was homosexual (he would presumably have written a biography) and adds that the "whippings" he could be regarded as "a form of punishment" rather than of "sexual deviation" — a distinction which escapes me.

TE Lawrence's life will always be of interest, and his personal chronicle of his part in the desert war, *Seven Pillars of Wisdom*, remains a classic. But it is safe to assume that it will come again. The current batch of studies will not be the last, and, it must be remembered, some of the papers are still kept under lock and key by Her Majesty — for our protection.

by Ian Young □

## Like a Brother, Like a Lover

Male Homosexuality in the American Novel and Theatre from Herman Melville to James Baldwin

Georges-Michel Sarotte  
Anchor Press/Doubleday, 1978, \$11.95

## Homosexuality and Literature 1890-1930

Jeffrey Meyers  
McGill-Queen's University Press, 1977, \$12.00

This may not be a common day experience, but there are communities around, pardon the expression, family resemblances between the different lives of guys today and in the past. Gay historians and critics will be trying to articulate these continuities for several decades hence.

Male homosexuality in literature has been done to death, I suppose. It has usually been treated uncompromisingly, at the fringe of experience. And then usually in discreetly individual cases. Both of these books take on a problem, however, in a range of male writers and a range of cultural contexts, does home seem like them?

Jeffrey Meyers poses the questions about European novelists such as Gide, Mann, Proust, and DH Lawrence, (he seems unwilling to risk facing a writer who does not already meet the hetero-

sexual literary standards of the age.) Carefully selecting a few novels to discuss, Meyers' study recounts plots with a minimum of analysis on their homosexual aspects.

Georges-Michel Sarotte poses the questions about American novelists and dramatists from the 1840s to the 60s, touching on many greater and lesser authors, and on the stage. He uses archetypal, indeed, he is a social organizer, with section headings such as "Four Archetypes of the Homosexual Couple," "Three Categories of Homosexual," "He borrows (from Ferencz), he says) three terms for the ranges of homoerotic subtlety, intensity, and symbolism. Thus he finds in homosexual novels due to anti-homosexual oppression. He puts it baldly: "The emancipation of the homosexual had led, paradoxically, to the decline of his art." His argument is lucid, consistent with itself, and often nicely put, but while it is a valuable contribution to homosexual art following, or rather during, emancipation, (Why would a gay leatherwood, one asks, be any less subtle, etc., than a straight Yeats?) Assuming that gay liberation washes away these qualities, rather than altering perhaps their appearances, is silly.

Sarotte seems far less elegant a writer, and his particular case is this book is translated from the French but more likely because the original is a condensed dissertation. He does not seek overall consistency, constructing rather a patchwork of small systems.

His main argument is, well, queer — that homosexuality is itself not neurotic, but it could not help but bring out the neuroticism inherent in North American homophobia. To Sarotte, we're all neurotic, although in different ways. "Could anyone be a well-adjusted homosexual in the US of the 1950s?" he asks. Yes, one must say, and say it again. "I don't say you can't see one example. Or look all around us, it's because Sarote sees us all as mad that it's can play doctor. Thus his mad labelling; many chapter heads read like the APA classification list: "homosexuality," "homophobia," "homosexual chicken from . . ."

Sarotte's text is full of many small parallels, and introduced me to several writers, I do not, however, understand his organization or emphasis. Why is Melville heralded as so important, so little discussed? Meyers far more capably feels a novel's texture of emotion, and thus can make more sensitive discriminations.

Despite their differences, Meyers and Sarotte both value opposition as a producer of homosexual art. Meyers says he admires three qualities in (any) literature subtlety, intensity, and symbolism. Thus he finds in homosexual novels due to anti-homosexual oppression. He puts it baldly: "The emancipation of the homosexual had led, paradoxically, to the decline of his art." His argument is lucid, consistent with itself, and often nicely put, but while it is a valuable contribution to homosexual art following, or rather during, emancipation, (Why would a gay leatherwood, one asks, be any less subtle, etc., than a straight Yeats?) Assuming that gay liberation washes away these qualities, rather than altering perhaps their appearances, is silly.

Sarotte seems far less elegant a writer,

and his particular case is this book is

translated from the French but more

likely because the original is a

condensed dissertation. He does not

seek overall consistency, constructing

rather a patchwork of small systems.

Neither book makes more than a passing connection between homosexual life as lived apart from fiction and homosexual life as lived in fiction.

Neither can believe that homosexual fiction isn't a kind of realism rather than a kind of fantasy. They both also cannot see that we need to separate fiction from the actual experience of homosexuals in the age when it was written. Such separation leads, in Meyers, to an aesthetic self-enclosure and, in Sarotte, to a psychiatrist's superstitiously complex. Gay literary history cannot be ripped away from gay literary history, and the sooner we learn this the better our literary histories will be.

But the longer we'll have to wait for them.

by Michael Lynch □

(Not an advertisement)

## A Drone With Cologne Is Still A Clone

clonen. (GK klon, twig, slip; akin to GK Klan, to grow, to propagate of the species, to produce progeny of an individual. Webster's Seventh New Collegiate Dictionary)

### Disco Bunnies: Discerning the essential, sensual YOU

Every era fashions its pervasive style. Such style becomes the window-style dressing for the much-copied look-in both manner and dress. Today's look is best described as a nacho-flavoured macho — or, more accurately put, clone.

To become a clone, you must have a mustache ("But, wait, a mustache"); falling this, a t-shirt of Vic Tanny proportion; your look is always minimal and revolves around those controversial excitement "hunks," "poopers," "bar-balls and workouts," "jiggings," "spinach salads" and "interior deco-rating."

The persona of this pose is uneasily butch. Accoutrements of clone often em-

ployality: ericita's striped racing shoes, ten-speed bikes, pants with leg pockets, blunt-cut thongmails and spandex starts into the bar beyond a gaze which never confronts one eye to eye but, rather, leaps frogs over one's forehead and off into the amyl gloom. You must also be prepared to stand, for hours on end, looking lost and vulnerable to the Heidi listening to the wind in her ears, the sun in her eyes, you know best, if you must endeavor to seek thyself; for cloning is very reflective stance. In the mirror sense, that is. Or, as is oft said, "Look good on ya."

Random Note: A rolling clone gathers no moss — nor anyone else, it would seem.

### The Front Runner Meets Mondo Bondege

(Drones are a subdivision of Clone with the accent on "rough'n ready.")

#### Clone

college from Blueboy

esau savauge

nude sunbathing

baseball leagues

billiards

dynearts

collectibles

Perrier and yoghurt

undershirts

Saturday Night Fever

keys

spinach salads viewed without lust

#### Orone

collapse from Colt

esu de locker-room

chest hair cleavage

bowling tournaments

pool

teether pants

bulldoggers on velvet

Brador and frites

denim vests

Grease

pocket handkerchiefs

just viewed without humour

### I FOUND IT: A GIDDY GATHERING OF GRAFFITI

"I like to get fucked in . . . slipper, moccasin, wallabee, dress boot, etc."

Obviously, if the shoe fits . . .

T-shirt motto spotted on implication-oblivious heterosexuals: "AND NOW FOR MY NEXT TRICK".

"Edith Head gives good wardrobe".

by John Forbes □

Body Politic/19

## Our Image Contributors

Jack Anderson is a dance critic for the New York Times, contributing editor of Dance Magazine, co-editor of Dance Chronicle and the author of five books of poetry. Douglas Chambers teaches English at the University of Toronto. John Forbes — age: 33; height: 5'10"; weight: 175 lbs; hair: dark brown; eyes: blue — is a Toronto-based gay man. I love New York, but positively abom Fran Lebowitz. Tim Guest is a Toronto art appraiser. Graham Jackson is a Toronto dance critic. Michael Lynch teaches English at Yorkdale College, Toronto. Paul Pearce is not a Toronto freelance writer. James Tennyson is summering in the Ontario country-side. Paul Trostle is a law clerk articling in Toronto. Robert Trout is a paramedic at Toronto's Hospital Free Clinic. Ian Young is a Scarborough poet, publisher and cummudgeon.

## Where are the columns?

Readers will note that neither *Teapieces* nor *The Honey Tunnel* appear in this issue. Judith Crewe has regrettably informed us that she is too busy to continue writing for TBP. *Teapieces* will return with new writers in November. Ian Young's column will appear in the next issue.

September 1978

## The Gay Health Guide

A Complete Medical Reference for Homosexually Active Men and Women

Robert Rowan & Paul Gillette  
Little, Brown (McClelland & Stewart in Canada), 1978, \$12.50

This is the first book to deal substantially with gay health, and it is cast in a familiar mould. It's another one of those books about gays written by physicians — straight, gay, and lesbian. Robert Rowan is "an experienced urologist" and Paul Gillette "a prominent psychologist." The dust-jacket hype reassures prospective readers with the same suspicious buzz-words often used to promote studies on homosexuals ("frank," "new," "comprehensive," etc.).

For the most part, however, this is a thorough, well-organized consideration of the physiological aspects of gay health. Most of the book deals with sexually transmitted diseases, including much information relevant to lesbians. A separate chapter is devoted to every venereal disease known to man. The individual chapters have been diagnosed, treated, and prevented. Information is clearly and logically presented, always comprehensible but never oversimplified.

It is unfortunate, in their discussion of prevention, the authors stress the very real importance of getting tested for syphilis and VD checks. Another surprising oversight is the lack of footnotes and a bibliography of research materials consulted. Even so, this is an essential reference tool for hospitals, VD clinics, and doctors with large gay clientele.

But this is a book a must for the average gay person? The information is undeniably useful, although the cumulative effect of reading about so many diseases may be somewhat unsettling. Too often, the authors content themselves with vague warnings, implying that certain diseases "may be contracted" or that "you should be tested," without supplying supporting statistics.

In a generally informative discussion on hepatitis, the authors report the presence of the hepatitis B virus in has many as 60% of the homosexually-active population. They concede that these traces of the virus in the blood stream are probably present at a safe, non-infectious level, but later conclude: "It may well be that up to 60% of the homosexually-active population comprise candidates for fatal cancer of the liver." This is followed immediately by a study of 24 patients in West Africa with liver cancer, of whom 21 had blood-stream evidence of prior hepatitis B infection!

In my mind, such statements are irresponsible and alarmist. The subject of hepatitis is a serious one, but it requires detailed education. But it is inexcusable for a medical doctor not to stress probabilities and provide relevant statistics — above all, to a neurotic North American audience obsessed with disease and mortality.

The same approach inhibits its way into the more serious information chapter on anal injury, where dangers in playing the receptor role in anal intercourse are overemphasized. Conclusions such as "the less frequently one experiences anal invasion/invasion?, the less likely one is to incur injury," are unlikely to be of much help to a healthy attitude towards gay sex.

When the guide turns from a physiologically approach to emotional and psychological considerations, the authors go beyond their depth. Societal pressure is rightly identified as the cause of problems in gay self-acceptance. The authors' "non-judgmental" attitude is undermined in the discussion of going straight — why bother discussing it at all? — during which psychologist Gillette describes his own preferred methods. Tellingly, no mention is made of therapy directed toward self-acceptance, or of contacting a gay organization for peer-counseling.

By Robert Trow □

## The Power of Gay Love

Tape cassette course

Jeremiah McGuire-Cartier  
World In/Formation Publishing Company, 1978, \$39.00

During the 1920s a French Pharmacist cum popular psychologist named Emile Coué made a large amount of money by popularizing his doctrine of conscious auto-suggestion. The point of the whole

thing was that by repeating an elevating dictum to oneself, one's psyche got the message and shaped up. In the 1950s this technique was re-worked as "the power of positive thinking." Now it is the gay person and Coué's old tapes are trotted out again. Only this time the cant is not Coué's old "...every day, in every way, I'm getting better and better," but rather "...I'm getting gay and gayer."

Dr McGuire and Glen Ellsworth have produced a tape cassette course and workbook by means of which the gay person "in or out of the closet" may establish "a personal gay value system." The whole package is termed a "repeatable growth experience." What one gets is a tag-team session of psychotherapy with piano accompaniment. The emphasis is upon the gay person's family issues in a positive manner. The soothing piano music intoningly "...during the music, appreciate with your body, with your mind, all your valuable gay feelings." By the end of the tapes, one half expects the term to be shortened to VGETs.

The tape cassette course addresses the supposed attractiveness of the musical aspect. It is provided by a remarkably out-of-tune piano, thereby giving one's fantasies the aspect of silent cinema. At any rate the listener-participant is taken through four hours of visual reorientation to the accompaniment of 1) the 1st movement of Beethoven's "Pastoral" Symphony; 2) a piece of the Chopin Etudes; and 3 a piece of Samo-Muzak which cannot name. The cumulative effect upon a listener possessing any sort of musical sensitivity must verge upon hysteria.

The package appears to have been designed for those who have made the decision that they are undeniably gay, and who are seeking to reinforce their sexual identity while dealing with their sexual problems with their life-style or in coming to grips with it on a conceptual plane. It does not seem to be oriented towards assisting the coming-out process, at least in the primary stages of that process. Here, it would seem, a value-oriented set of materials would be of more use.

The production as a whole is redundant of a series "ouchy-feel" sensibility, and reminds me of all the precious self-consciousness inherent in sessions of self-help training of the not-too-distant past. It is, as I have pointed out, a listener-centred programme. In that the narrator (or want of a better term) tells the auditor, in the itinerant-like passages with which the tape begins, that the reason for oppression is bad, that gay is good, and invites the listener to think of good things about his own paynes — from which the values are extracted. It is here that the basic problem arises, for the whole technique cries for dialogue between listener and instructor. What we seem to have, ultimately, is a one-sided session, in which the instructor defeats the entire purpose of that human situation. Since no feedback is possible, the sessions roll onward relentlessly, through an effortless purgation of guilt and self-oppression to a "good day and a better gay time."

Like the work of M Coué, like that of Norman Vincent Peale, like most popular psychology, the machine is too uncouth, too glib, to convince me of its value.

By RT Temmy □

The programme can be obtained from the World In/Formation Publishing Company, 7855 Santa Monica Blvd, Suite 272, Los Angeles, CA 90046.

## Dance as Dance

Graham Jackson

Catalyst Press, 1978, \$6.95

Graham Jackson calls his collection of dance criticism *Canoe as Canoe*. Yet one of the nicest things about the book is that it's not just about dance. More than technical analyses of steps and poses, Jackson's reviews take into account arts and manner, sex and politics.

Surveilling the Toronto dance scene, Jackson writes in a chatty manner that he erases as freely about the events he appraises. Never pompous, he is willing to change his mind and he is even willing to admit that he has been in error.

Jackson offers many keen perceptions. Thus he notes that *A Chorus Line* supposedly depicts a cer-



Graham Jackson

tain style of show dancing, yet provides a razzle-dazzle example of it. He deflates pretentious choreographers by warning them that "the best way to get across is to symbolise rather than the symbols themselves used in a way that is vital to the work's structure and impact." There's a fascinating essay about the terrifying effect of whiteness in classical ballet, and an equally fascinating essay about how *Mad Shadows* represents ballet notation as a form of "theatrical Sprechchor" of one male dancer.

One could cite felicitous statements about many aspects of dance. However, Jackson's concern for one issue makes his book of special interest to pay readers. Jackson is one of the few critics to discuss the sexual appeal of dance and he does so from a gay perspective. His "Toeing the Line" (which originally appeared in *Playboy*) is a particularly useful article as essay about the presence — or, rather, the curious absence — of gay males in their dances in dance. Though sharp tongued, it avoids shrillness, convincing one by its reasonableness.

Jackson analyzes several kinds of male dancing and quite rightly finds that such "body-beaters" stories inspired by the Olympics fail to do justice to either dancing or athletics. His comments upon all-male "drag" ballet companies — in particular, the Ballets Trockadero de Monte Carlo — are especially thoughtful. He wonders whether such travesty companies, committed as they are to facelessness, can ever offer real social comment or prompt audience questions. He also discusses the degree the power of sexual attraction typifies art. A far more powerful aesthetic and political gesture would be the establishment of all-male companies devoted to serious contemporary classical choreography. But that would require "an unequivocal commitment to gay culture." And too many people find it politic to equivocate.

Often provocative, Jackson is seldom diplomatic. And it is this that makes him — and how surprising it was for me to see a quotation from one of my own reviews used to bolster a contention about ballet music to which I do not quite subscribe! — yet one remains stimulated, rather than annoyed. Reading Graham Jackson is like listening to a ballet-loving friend talk about performances that have meant something important to him.

By Jack Anderson □

*Dance as Dance* is available from Catalyst Press, 315 Bantyre Ave, Scarborough, ON M1N 2S6 or from Pink Triangle Press Book Service (see ad page 12).



Ginny Vida (left) and Barbara Gittings



Jeffrey Weeks and Alison Hennegan

## Two books; two countries

Two books, one American and the other British, were recently honoured with the 1978 national gay book awards for their respective countries. *Our Right to Love: A Lesbian Resource Book*, edited by Ginny Vida and published in March 1978 by Prentice Hall, won the American Gay Book Award. Coming Out: Homosexual Politics in Britain from the 17th Century to the Present, written by Jeffrey Weeks and published by Quartet Books in the United Kingdom, was awarded the British Gay News Book Award.

The American award was given by the Task Force on Gay Liberation, American Library Association's Social Responsibility Program. Both Task Force and the award committee have been accustomed to seeing their gay political history through an American prism, "writes Alison Hennegan, Gay News Literary Editor. "Coming Out is the first substantial British book which undertakes a social and political survey based firmly on British sources." □

The British award is sponsored by Gay News, England's national newspaper. In Coming Out, Jeffrey Weeks set out to trace the growth of a specifically homosexual identity among gay men and women from the nineteenth century to the present. "British homosexuals have not been accustomed to seeing their gay political history through an American prism," writes Alison Hennegan, Gay News Literary Editor. "Coming Out is the first substantial British book which undertakes a social and political survey

In Memory of  
**David Danny**  
1950 - 1978  
from his friends

## Monitor

**mon-i-tor (mōn'ē-tər) n.** One that cautions, admonishes or reminds. Any device used to record or control a process. (D. v.) To check, to test, to keep track of, to scrutinize, to keep watch over, to direct. (Lat., one who warns, from *monere*, to warn.)

Power popper Tom Robinson, happy his way, has been re-earning a favourable rock and roll press. In *Cream* (or September), as good an example as any, Robinson's gay politics get no more attention than do his anti-blob, anti-sexist and anti-capitalist stances. The music — *Cream*, and in recent articles in *Evening Standard*, *Record Mirror*, *Trouser Press*, *Bomb*, *New York Rocker* and *Rock Scene* — is the thing; and the music is popular.

Robinson, meanwhile, is reported in *Cream* to believe that he hasn't done much for the gay cause, despite the success of his single *Get Out To Be Gay*. "Because I don't conform to pre-conceptions of what gay men are like. Me standing up on stage looking normal and natural — people saying 'I'd never have guessed you were gay; you don't look gay' — well, I'm not sure if that's good or not. I haven't necessarily helped the camp kids who need all the support they can get."

Left: After art, from *Evening Standard*; top: from *Record Mirror*

## NEW YORK

'Picture Central Park... without a sailor.'

'We killed a faggot!'

Gay-bashing in New York's Central Park has been a fact of the cruising life for years, but it became big news in the Big Apple in July because gay writers for the *Soho Weekly News* and *The Village Voice* chose to make it into Print. In *Soho Weekly News* for July 12-13 (and July 20-26, Arthur Bell in *The Village Voice* for July 17, and SWN political columnist Doug Ireland writing in *New York* for July 24, all made the point of their articles that the police were definitely uninterested and unenthusiastic in their pursuit of a serious and which had been in five men the night of July 5. They also document the initial reluctance of the press to deal with the gay issue. The tone of the articles was both angry and defiant; sympathy from straights is nice, but the emotion has more meaning, and more impact, when it comes from the gut rather than the intellect.

In an earlier issue of the *Soho Weekly News* (July 6-12), Rob Baker, another gay writer, reflects on a trip to Cuba and concludes, in sorrow-over-anger manner, that the Cuban attitude towards gays cannot be ignored: "If one minority group is oppressed, that oppression threatens us all; in a country where only the trees are flamboyant, there's something wrong with the revolution."

In the course of praising *In Praise of Today* (August 1) a recent Kinsey study of gay marriage and human sexuality; *A Study of Diversity Among Men and Women*, anthropologist and social biologist Ashlieh Montagu solves the riddle of which came first, the human being or the gay. "I have little doubt that homosexuality is almost always the result of parental inadequacy," he writes. "When both parents are inadequate, the child may develop as bisexual." Now we know. Thanks, Dad.

Better than Montagu's theories are the overall tone of his article — enthusiastic and supportive — and the fact that he provides a concise and knowledgeable synthesis of the report's conclusions: which are, simply, that gay is just as good as straight.

Time, on the other hand, is always ripe for of the news. The July 17 issue offers "Fascinating glimpses into homosexual life," constructed from bits of the Kinsey report. Gay men are reported to suffer from numerous sex partners (poor us!) and (just to complete it), in case you need help identifying them, a photo of "Homosexuals in Greenwich Village" shows it in its natural habitat.

While the Kinsey researchers assert the healthiness and happiness of most gays, *Time* points to the large number of "troubled" gay men, whose careers and careers of reading of the figures show that in fact these constitute only 28% of the total, and these most are "asexuals," leaving only 12% labelled "dysfunctional." *Time* has been playing the numbers game: they win, we lose.

*Blueboy* publisher Donald Embinder doesn't mind, according to a profile in the July 20 issue of *The Village Voice*. Like the Playboy bunny king, he has a knack for peddling other people's asses; pics and bums, they say he's proud to say, are making him rich. And a rich gay person, a man who's made it in the rough-and-tumble of the gay entrepreneurial jungle, can't help but feel compelled to mythology built up around gay men. You know... overtly demonstrative. "The message is obvious: buy Embinder's asses, but don't pat his when you meet him.

Truman Capote, everybody's favourite crime reporter, was bashed a bit in the July 9 and 16 *New York Times Magazine*. The two-part article by Anne Taintor, based on a series of foul play from Capote who claims his friends spoke openly about his habits because they were told the profile would be sympathetic. It's not that; nor is it derogatory; it is — and this probably bothers the coy Capote — revelatory: about his lovers, his style, his inner demons, his frustrations and triumphs.

Elaine Noble, everybody's favourite lesbian candidate for the Senate from Massachusetts, is still not known at all in the August *Mother Jones*. A brief profile boosts her candidacy, allows that she's raised some of her gay constituency by attempting to broaden her political base, and notes that she's making it as a politician because she's just one of the boys.

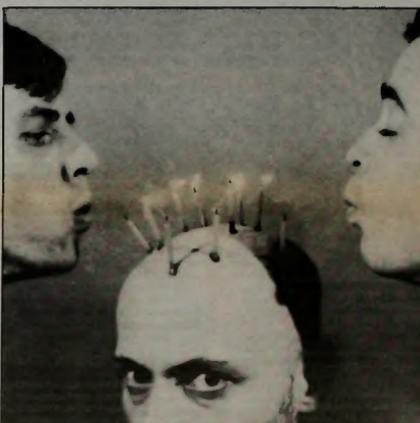
The monthly *National Lampoon* has never been kind towards gay rights: but that's not particularly offensive, because the magazine hasn't ever been supportive of anybody's rights. The bad taste is distributed with an even hand... tongue.

And so, in the *National Lampoon's* Sunday News paper Parody, there's nothing surprising about the Dacron Democrat-Republican's weekend magazine article on Dacron, Ohio's "Gay" Social Club, run by Francine Paluka, "a practical nurse" who works part-time as a high school girl's go-to person and hangs out with her friend Marilyn Ambuster, who is also a gym teacher and co-chairperson of the Dacron Chapter of the National Organization of Women People."

An excerpt: "Gay in Dacron, and there are some, all believe that what two or three drunks people went to do at home with their own clothes, lives is a private matter. For this reason, most are reticent about giving their real names, preferring to call themselves 'Binky' or 'the Countess' and to give only a phone number until they have seen your photograph."

Stereotypes are so original. □

## DON'T MISS GENERAL IDEA'S 10TH ANNIVERSARY ISSUE OF FILE!



\$10 / 4 ISSUES

\$15 - EUROPE

\$20 - ELSEWHERE

SEND CHEQUES OR  
MONEYORDERS

PAYABLE TO:

ART METROPOLIS

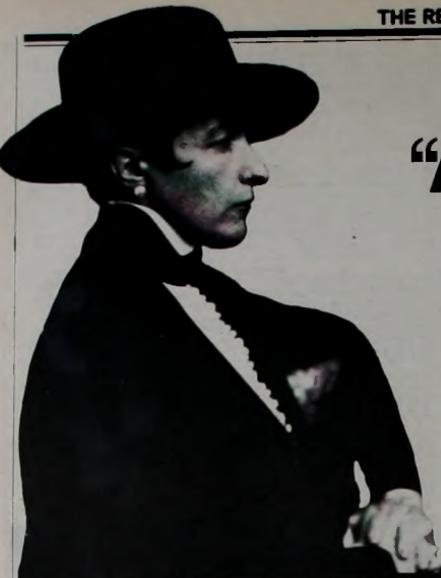
217 RICHMOND ST. W.

TORONTO, CANADA

M5V 1W2.

# "An intolerable outrage"

In 1928 Radclyffe Hall was forced to defend her lesbian novel *The Well of Loneliness* against a crank journalist and an archaic obscenity law. Are we still fighting the same battles fifty years later?



*The use of obscenity statutes to stifle the distribution of information has a long and infernal history. The trial charged that the author's use of obscenity in her novel *The Well of Loneliness* was merely the latest confrontation of the legal system with the public's right to read, write and distribute. An investigation of some of the landmark obscenity trials in England and North America in the recent past leaves one with a bewildering sense of the lengths to which society will go to ban obscenity, the impossible tangle of legal arguments, and the political agenda frequently hidden behind the selective application of the laws. In this issue, TBP looks at the trial of Radclyffe Hall's lesbian novel *The Well of Loneliness*.*

Some might have questioned her timing, others might ask if the timing could never be right — but for Radclyffe Hall the issues were real and had to be stated.

It was fifteen years ago that the first English-language novel to discuss lesbian relationships was published. *The Well of Loneliness*, now a classic of lesbian literature, was written by Radclyffe Hall, a devout Catholic whose personal life was shaped and formed from a slender body of spiritual poetry and a novel called *Adam's Breed*.

*The Well of Loneliness* is a loosely disguised auto-biographical account of a woman's growing awareness of her "inversion" (the then-current term for homosexuality) which Hall uses in a non-pelvicative sense throughout the book. It is the story of a devout, middle-class (Lutheran) lesbian who has numerous love affairs with women, becomes a successful writer in London and volunteers on the front as an ambulance driver during the First World War.

"I have written a long and very serious novel entirely upon the subject of sexual inversion," Radclyffe Hall declared at the time of publication. "The nature — a simple, though at present tragic, fact. I feel very strongly that the subject is more than worthy of my book."

Radclyffe Hall saw herself as a champion of homosexuals and wrote *The Well of Loneliness* as a passionate plea for understanding. But because she viewed homosexuality as an often painful, if not tragic, condition, her book appears inadequate from a gay liberation perspective. In an act of renunciation at the end, the narrator relinquishes her lover to a man because she believes heterosexual tendencies will always take precedence. Yet in a final dramatic soliloquy, Stephen becomes the voice of

all homosexual men and women calling for justice: "Our name is legion — you dare not disown us! Acknowledgment of our existence would give the right to our existence."

When the 46-year-old Radclyffe Hall began to write *The Well of Loneliness* in 1926 she was living with her lover Una, Lady Troubridge. She had discussed the matter seriously with Una and both women were willing to face the social consequences of exposing their lives to public scrutiny. Disabilities arose even before publication: three publishers were to reject the manuscript before it was finally accepted by Jonathan Cape.

When *The Well of Loneliness* was published, review copies were sent only to respected papers in an attempt to sidestep some of the anticipated controversy. As it turned out, the book was well-received; the book was well-written and sincerely delivered, but most also found it flawed, particularly because of its 500-page length. There was little to suggest reviewers interpreted the novel as a blatant piece of propaganda.

On August 19, 1928 all this was to change.

That day, the 60-year-old editor of London's *Sunday Express*, James Douglas, published a lengthy attack on the book. He claimed that "The Well of Loneliness marked a new low in English literature, that it was 'an intolerable outrage' — the first outrage of the kind in the annals of English," and called for the laying of criminal charges. Douglas was well-known in London for his weekly column, which he signed "D. J.," and biographer Leila Dickson, "too often condemned in outraged tones and explicit detail vines, mainly sexual, which at first mention were declared to be unspeakable, and were then discussed at some length." He chose to accompany his article with an unflattering photo of Radclyffe Hall with short, dark hair and a cigarette in her mouth and smoking a cigarette.

The Douglas attack deserves to be quoted at length, for its cynical outrage bears such an uncanny resemblance to the Clairo Hoy attack on *The Body Politic*: "I say deliberately that this novel is not fit to be sold by a bookseller or to be borrowed from any library. The reason is that it is utterly inadmissible in the home, because the novel is read by peoples of all ages, by young women and young men as well as by older women and older men."

"I am well aware that sexual inversion and perversion are horrors which exist among us today. They flaunt themselves

in public places with increasing effrontery and more inscenatively provocative bravado. The decadent apostles of the most hideous and loathsome vices no longer conceal their degeneracy and their degradation."

"They seem to imagine that there is no limit to the patience of the English people. They appear to revel in their decadence and corruption. They do not shun publicity. On the contrary, they seek it, and they take a delight in their flamboyant notoriety. The consequence is that this pestilence is devastating the younger generation. It is wracking young lives. It is killing young souls."

"I have seen the plague stalking shamelessly through great social assemblies. I have heard them derided about as scurrilous young women who do not and cannot grasp it in utter abject piety and reflection. Both aspects of it are thrust upon healthy and innocent minds. The contagion cannot be escaped. It pervades our social life."

"Perhaps it is a blessing in disguise or a curse in disguise that this novel forces upon our society a disagreeable task which it must perform. It is a task of clearing itself from the lapses of these tapers, and making the oil clear and wholesome once more."

"The artlessness and cleverness of the book intensifies its moral danger. It is a seductive and insidious piece of special design, designed to display perverted decadence as a martyrdom inflicted upon these outcasts by a cruel society. It fills a veil of semi-darkness over their depravity, and suggests that their self-made debasement is unavoidable, because they cannot save themselves."

"It is meet and right to pity them, but we must also pity their victims. We must protect our children against their specious delicacies and sophistries. Therefore, we must banish their propaganda from our bookshops and libraries."

"I would rather give a healthy boy or a healthy girl a phial of prussic acid than this novel. Poison kills the body, but moral poison kills the soul."

Fearing prosecution in the wake of the Douglas article, the publisher sent a copy of the novel to the English Home Secretary with the offer to withdraw the book if he would not prosecute the author. Not surprisingly, the Home Secretary did find it obscene and the book was voluntarily withdrawn from the stores. However, Cape also sent the printing moulds to Pegasus Press in Paris where the book was shortly thereafter printed in its original English

text. In September, the book was exported back to England and the copies seized by British authorities. It was only then that a charge of obscenity was laid against Jonathan Cape.

When the trial began in November, 1928, Norman Birckett, counsel for the defence, at first argued that the book only concerned two women, Radclyffe Hall and her twin Una. Birckett agreed that he had not expected this tactic and, in a strenuous confrontation during the following lunch break, she angrily demanded that he defend *The Well of Loneliness* for what it was, without compromise. Chastened, Birckett agreed. He next argued that "nowhere is there an obscenity in this book. There is no obscenity, sad, tragic, artistic, revealing of that which is an undoubted fact in this world. It is an attempt to deal with a social problem that exists."

Only one witness, Desmond MacCarthy, the best-known literary critic of the day, was called and asked the question: "In your opinion is this book obscene?" Sir Magistrate, Sir Charles Birckett, responded to the lawyer, however, and thirty-nine other witnesses — among them E.M. Forster, Vita Sackville-West, Virginia and Leonard Woolf and Julian Huxley — were also prevented from taking the stand to defend the book or the author.

The reason was a legal one. Under the Obscene Publications Act of 1857, neither the author nor the copyright owner could be called as a witness as to the intentions of the author or the literary merits of the work. The sole test was whether the book itself showed "a tendency to corrupt or deprave those whose minds are open to such immoral influences, and into whose hands the publication might fall." It was, as one lawyer has put it, the test of "the curious child rather than of the reasonable adult." Nevertheless, a wise decision was made by the Magistrate, who could make,

Radclyffe Hall charged under this procedural gap. She set helplessly in court, unable to counter the insults and distortions unfolding before her. Just once, when the Magistrate was making particularly offensive remarks about lesbians, her indignation overwhelmed her. Her angry voice rings down the years from the courtroom. In the moment, the authentic echo of all homosexuals everywhere who have been silenced by authority.

"I protest," she exclaimed, "I emphatically protest." The Magistrate ordered her to be quiet.

She continued, recklessly,

"I would rather give a healthy boy or a healthy girl a phial of prussic acid than this novel. Poison kills the body, but moral poison kills the soul."

James Douglas, *Sunday Express*, 1928

author of this book!" He repeated his demand, upon threat of immediate ejectment from courtroom.

"Sheer hell!" she cried out once more, finally sitting before the guards made ready to remove her.

Ignoring her outburst, Birnion went on to deliver his decision. He had commented earlier that "a book may be a fine piece of literature and yet obscene" and, after a brief consideration, he agreed that the book did have literary qualities, were it defaced with certain deplorable lapses of taste." He concluded that the book, in his opinion, was an obscene libel and would tend to corrupt those into whose hands it fell. Birnion ordered all copies of the book to be destroyed and fines levied against all those charged.

The judgment was immediately appealed, although Hall, Jonathan Cape and their counsel suspected that it would be pointless. In December the appeal was dismissed after a brief hearing.

With no seeming intent to mass appeal the Magistrates at both the trial and the appeal was the temerity of the author in suggesting that homosexuals should be accepted by society. "The whole note of this book is a passionate and almost hysterical plea for the toleration and recognition of homosexual people," wrote an incensed Sir Christopher. "Much more serious is that the actual physical acts are described as giving these women extraordinary rest, contentment and pleasure."

An appeal judge was equally amazed: "It is missionary work, and there is not a word I suggest that people who do not care a pest to society and to their own sex."

It was the inevitable conclusion to a trial in which the prosecution had simply argued that because the book had an obscene theme, it must be obscene itself. It had broken a taboo; it had said what could not be said.

For Radclyffe Hall and Lady Troubridge, however, the social scandal brought them in its long aftermath. Radclyffe Hall died of cancer in 1943; Troubridge lived another 20 years.

Certainly their actions were not in vain. In the American court case, held in the spring of 1929, the book was cleared of

all charges relating to the circulation of indecent literature. No doubt aided by the publicity, *The Well of Loneliness* became a modern bestseller in the United States. It has since been translated into fourteen languages and world-wide sales now total close to one million.

The book, finally vindicated in the courts, has been available in England for many years. The first edition, a thick hardback version, cut for only ten years, continues to sell well today. As Radclyffe Hall's defence counsel commented ironically many years later: "Those phials of prussic acid can be taken freely without apparent injury to the citizen or the State."

The case against *The Well of Loneliness* has been modified with liberalizing the English obscenity laws. Most importantly, the publicity around the case helped to legitimize the topic of lesbianism for the general public, much as the Wilde trial had done for male homosexuality years before. To date, the women involved have served as their first introduction to the world of lesbianism. Although greatly flawed by an inadequate scientific understanding of homosexuality, and dated by a sentimental and overwrought prose style, it remains a landmark work.

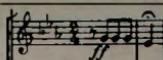
Radclyffe Hall, supported by Lady Troubridge, was determined to write her polemic novel and the courage to withstand the fury of the public scandal which followed. In the long run the public struggle for homo sexual emancipation was substantially advanced by her work. We do well to remember her actions when pressured by events into forgetting that caution is often just another word for retreat.

by Richard Williams  
and Ed Jackson

*Those interested in reading further about Radclyffe Hall and the trial of The Well of Loneliness should consult three books in particular: Radclyffe Hall: A Case of Obscenity? by Vera Brittain; Radclyffe Hall at the Well of Loneliness: A Sapphic Chronicle by Lovat Dickson; and The Life and Death of Radclyffe Hall by Una, Lady Troubridge.*



Radclyffe Hall with Una Troubridge in 1931. Hall's frequent appearances in public caused in many letters (above) helped to perpetuate the mistaken image of all lesbians as "butch" women wishing to be men.



(The opening two bars from Beethoven's Fifth Symphony in C Minor.)

There are about forty different recorded versions of Beethoven's most famous composition in the world. German and Canadian record companies alone issue four vinyl records and you buy the first, second and third version recorded by the great German conductor Herbert von Karajan? Or is it better to add Toscanini's famous recording, how about Bruno Walter's? or Otto Klemperer's? And what about the German Gennady Slobodkin? Where does one begin? Counterpoint's *Beethoven Record Library Guide* provides the answer. Covering 250 famous works by nearly 80 different artists, the guide lists the best recordings of each work, including one budget best buy! with a brief commentary on each individual recording. It's an invaluable guide to choosing the best recordings! And because the guide has been expertly prepared by Alexander Leglis, editor of the new classical record review journal, *Record Review*, you won't waste another dollar on a recording you don't want and wish you'd never bought!

Send \$2.95 today for your postage paid copy to: Counterpoint Publishing Company, Dept. BP, Box 186, Postal Station Z, Toronto, Ontario, Canada M5N 2Z4.

Counterpoint's \$2.95

BEETHOVEN'S FIFTH SYMPHONY IN C MINOR

**Jim Monk: Gay on the line**

(Continued from page 1)



It shows, it's no Elmer Gantry technique — get the suckers in, talk 'em up a good show and save 'em for the Lord — but when Jim Monk talks, and I never heard him talk, people listen. It sounds so sensible, so uninformed by a sense of there being any kind of sexual world. When he says 'to have never talked on the rise of homosexuality as a sign of the approach of Armageddon,' he tells me he was very convincing.

I asked what got him out of the church. He has a one-word answer: "Perversion." I knew what got him into it. Jim's father was a Pentecostal minister, and after the man left his mother converted from the same Lukewarm religiosity to become a fierce and devoted "Member of the Truth." Jim was his eldest child; the conversion swept him up as well and crumbled only when masturbation and a growing interest in other boys eclipsed the anti-sectarian keeping of the other members of the family.

Wement, Mrs. Monk said. She is a quiet gray woman, a diagnosed schizophrenic with the oddly deliberate manner of the drugged. She takes pills to counteract the effects of other pills. One foot twitches as she talks — Jim tells me later it is a side effect for which there is currently no medication.

On his first visitation at home, he has a painting of his mother did when she was in the sanatorium. The composition is amateurish, but the colours are startling and inventive. It is a landscape, hilly and voluptuous, with a country road leading the viewer deep into the mid-summer of it.

Windor is flat and uninteresting. The rumbling similarity of the streets make it easy to do what Jim does that Saturday afternoon. We meant to drive to his house, but habit takes over and we have gone some blocks before we realize that he is on the way to the auto plant. "The belly of the beast," he calls it.

I find it a dull and uninteresting place — the factory. The beast is quiet, for one thing. It's the annual shutdown and there is only a skeleton staff, most of it involved in clean-up and maintenance. But the place is enormous — high ceilings, machinery everywhere, aisles that stretch off to a vanishing point. The supervisory staff travel on bicycles to save time.

We enter at the end of the process. There are long rows of Chrysler car engines. They are bright blue with orange wiring, almost festive.

This is Jim's world for the last five years, 8 hours a day, \$7.20 an hour now — even more on the midnight shift he means doing all the lately. We are at the engine plant in Roseville, Mich., in Jim's machine, a wide-mouth semi-automatic lathe into which, every eight hours, he moves almost five tons of rough metal on its first step to becoming a precision toolled crankshaft. He has no arms.

As I lean over to examine the guts of the machine, he suddenly grabs me by the lapels and says, "I'm a gay man and I like to squeeze. It's not a pass. He is showing me what regularly happens in the belly of the beast."

"When I started in this place I was a lost kid for months. You get the worst jobs when you're a 'probie' — a probationary employee. Basically what I did for 6 months is I worked and slept. I slept 14 hours a day, ate some food, went to work."

"I started to relax after six months and what I started noticing was a lot of physical contact. A affectionate physical contact. Guys rubbed each other's backs, kissed — mainly on the cheek but sometimes on the lip — grabbed each other's balls, did dry runs at a bumfuck. Everybody's a faggot, everybody's a queer and everybody wants to suck my

cock and I want to suck your cock so let's go back to the washroom now OK?"

I have to admit it's not exactly my idea of workers' activity in one of our centers of industry. But Jim is adamant that it is more than just fun in the teasing, an insertion into the work place of the joke camaraderie of the locker room.

"When I played football it was

"leaving," he says. "There was a power role implied between the older football players and the younger ones. That's not an element in the kind of thing I'm describing."

He continues, "the tensions of working on an assembly line require that as much as possible you create an enjoyable experience at work — just to survive. Getting your back rubbed, being friendly, admiring each other's bodies — a guy may be a jerk to you, but if you're fucking it away at him or grabbing his balls. You know, when you're upright and somebody grabs your balls, sometimes it's gotta go."

We have covered almost the entire length of the plant, and we pass someone who is working. He is sitting in front of a machine which beeps and keeps up time. He doesn't put these tiny little nuts on and keep going in the hole. The foreman was on my ass — he was bugging me, he was ridiculing me, making a real fool of me. The more he'd ride me the more I'd fuck up."

"The other guys really dug into him. And they would come over and take part of my job. I could sit down for a few minutes because there were times in tears on the assembly line. I've seen it happen to other guys. — It's been seen. They start crying. An older man came over and started massaging my back and telling me to relax. When I got up he pinched my ass. It was a hell of a lot better."

"It's not unusual," he said. "We look after each other. If you've got it, I've got it. If you've got it, I've got it. It's homosexual to these guys, they'd vehemently deny it and get really upset. But it's a use of sexuality — of homosexuality. Without it, the alienation we all feel would be unbearable."

I can believe it. I've worked in a factory and I find the place waiting, the beast, waiting for the men who will stand a prescribed measured distance apart and stare at each other. They'll nod and righten about, insert a part, and seconds go by, even 35 seconds, a new Chrysler eng' will drop off the line.

There's been a continuing battle to humanize the place, and it flowers up sporadically as we move along — the utility wagon that someone's taken the time to paint in rainbow colours, the section of wall panels that are pasted together to assemble a cowboy town with a saloon and a sheriff's office. Upstairs, in the lunchroom, ornate wall panels have sports figures painted on them. There is one of a boxer, the sinuous violence of whose body is a product of something close to talent. For some reason, I remember the painting on Jim's mantelpiece, that rapturous look.

Back downstairs at the plant a rather

young man, dressed in a tattered jacket, Jim and I exchange the required comments, and I realize that though everybody here may be talking a lot about cocksucking, Jim is doing it. And is known to do.

Jim Monk came out at Chrysler. He made it known that he was a gay man. And he did it in a way that guaranteed it would be known not only to everyone in his plant,

but to workers in every plant in town. "I'd thought about it for years," he told me. "I kept getting nervous, you know, and then I'd come up against this blank wall — I couldn't be totally honest with the people I worked with, the people I wanted to socialize with."

"This year I decided I had to do it. Windsor Gay Unity was going to leaflet the plants to get signatures on a gay rights petition. I realized — 'you've gotta do it now.' I did not want to be handing out that petition without already being 'out' in the plant."

I went in to see the editor of the *Guardian*, the official UAW paper that goes to every worker in the plant. "I came in and he was working on his computer. He says, 'What's the easiest way to come out — knock them all off at once or just one by one?'"

The story, an interview, appeared in the March issue. The same day someone clipped it out and put it up on the department bulletin board. It stayed there for three days. It was put up in other parts of the plant, and in other plants across the city, the country.

"That first day I acted as if nothing had happened but I was very stiff and nervous. Then the guy I was working with, Bill — we'd gone to school together — said, 'That thing's still up on the board,' and I said, 'What the hell?' He said, 'The interview with you in the paper?'

Then he said it. "Are you gay, Jim?" "I said yeah. Then Bill said, 'Yeah, I thought so.' You probably would be if you had that interview. Everybody in the department's talking about it. Most of them don't really believe it." He was the one who was delegated to check it out. Nobody would ask me. They'd ask Bill. He was a good person.

What happened? "I think it's a healthier situation," Jim says. "People make fewer homophobic remarks around me — though I'm sure when I'm not around they don't think about it at all. The younger workers are willing to talk to me about it — I've brought it up a few times but usually they'll come to me and start asking about it."

"It's important people respect me for having made that statement. A lot of them may be homophobic enough to wish I'd see a psychiatrist or a priest or something, but they know I think I'm right and I'm standing up for it and they respect that. You know I was warned — mostly by other gay people I know here — that I'd be harassed and bullied if I came out. But I'm not doing that. I may leave this place of my own accord or squeeze his balls, or whatever, I'd say."

We're out of the factory now, leaving the beast, into the parking lot and Jim's little Honda Civic — he jokes that he ran into a lot more hassles for driving a non-company car than he ever did for driving out as a cocksucker. We are heading for the police station. Family business.

On the way he mentions casually that he's been to jail twice in the last five years. It hits me then that this guy is not in some little lotta-tion with the "workers", some smart exercise in radical chic that will sound positively gripping at the next cocktail party. Though he won't call himself a Marxist, "The man who most influenced my life was Karl Marx," he tells me, "and the woman who most influenced me was an ex-nun." Her name was Pat Noonan, and she moderated

meetings of the Young Christian Students' Association meetings that Jim attended every Thursday night for two years during high school. "We studied education and the school. I was steeped in education. We read Hitler, Goodwin, Freire, and later some of us got into Marx and Engels. Those guys like that." The bookshelf at home contains the complete works of Lenin, a lot of Marx and Engels. "I've read some Hegel too," he says. "You know the initial impression that blue collar workers give is that we're dumb and we don't speak right. But we can get our meaning across even if every second word is fuck. Sure, sometimes we do speak like that. But most of the factory workers I know are pockets of very specialized information as well — it may be home maintenance, or CB radios, or religion or something. A lot of them are immigrants — they've seen the world, they're bilingual, they follow the stock market, they know what's happening out there."

He dropped out of school before the end of Grade 13. "I was the most educational thing I could do," he muses. "When I started reading Marx I began to be able to think, to develop a means of analysis that school never gave me. The best thing I learned in school anyway was touch typing. The last three years I was there I was mostly a shit disturber —



I didn't attend many classes. I didn't have to. I could come in after missing classes for six months and acing an exam — in most things you could either fake it or bullshit. Anyway I was getting more and more into organizing people. I was becoming a power broker. Do you remember the protests against the Amchitka nuclear test? I was involved in organizing that. What do you want to know the truth?

I carried shit about the bomb. I

wanted to get 4,000 high school students up on that bridge — he gestures at the Ambassador Bridge arching across the Detroit River — "and we did. I wanted to blow people's minds and change people's consciousness."

He would tell me later: "I want to be a rock star. I want to be Lenin. I want to be the best in the world. When I fantasize, I go all out."

By the time he left high school he had been Student Council President twice, had organized a city-wide student council, had been instrumental in changing his school's dress code, and helped start a student paper called *That* ("We took the 'ug' out of 'thought'"). Oh yes — and he was still a virgin getting off on the boys in the underwear ads in Eaton's

**"I was in tears on the assembly line.**  
**An older man came over and started massaging my back,**  
**and telling me to relax. When I got up he pinched my ass.**  
**I felt a hell of a lot better."**

catalogues. And so shy that even as student council prez he went through high school without ever having had a girlfriend.

Jim's mother and his ten-year-old brother David are waiting for us at the police station. The boy had been caught shoplifting for the third time and is here for the mandatory police lecture. He doesn't appear afraid — quite delighted in fact. What a great story for the other kids.

But Jim is worried. Not by the law-breaking piece — he went joyriding when he was a teenager. Never got caught though. He's worried that David may just beat him up. Jim has been in the juvenile justice system once before in the province. He's reacting a bit like a parent and that is not surprising because that is what he is. Since Christmas he has been the legal guardian to his other brother, Rick, who has just turned 13.

Rick had been good for his parents. They had three kids and neither of them were well and there were two other kids still at home. Jim took him over. "It's a heavy responsibility," I've spent more time thinking about this than about anything else. For one thing, I never lose sight of the fact that in a sense I am a cop and his kids living with a cop. I question myself a lot when I restrict his behaviour... am I justified or not? I insist he go to school. I just say you've got to go

demands it and not because it is good for the kid. I'm more guilty of that. I don't try to be more than I am. I try to give him as much free space as I can and as I'm allowed to, I won't allow him to break certain laws, even if I don't respect them.

"I see in our society a war going on between generations. I'm on the wrong side of the battle in this case. But it's a battle I must fight and he must fight. My theory of child raising is to lose gracefully."

A recent event may make that easier, and add what Jim hopes will be a positive focus to his fight: his two-person family is separated from her husband, and has a six-year-old boy, Jamie. It wasn't long before the solution to seem:

"We're exploring how each of us can help the other raise our sons — without living with each other. For one thing, the kids are taking more responsibility. Rick knows that some of the time he has to take care of Jamie. It's much healthier — it gives the kids more freedom to do what adults they're going to relate to. Rick can stay at any one of three houses — mine, my sister's or my parent's. And

hated the town and every small-minded, naive, crass, humourless, vulgar person in it. I studied to get out. And I made it."

Jim visited his Father's House. He told me that during high school he viewed his family with a mixture of "hatred and pity." But he didn't study to get out, and while he did, he did not leave. Everything he did helped make it clear that what was horrible was that people were trapped in situations where they were being screwed, but they didn't know who was doing the screwing. So they went for each other's throats.

"I think he understands where he is now, and what's happening, and why. I think that's why he wants to run for school board."

"I'll run if I can get together enough money and enough workers for a good campaign," he says. "I want to have more influence over what happens in the education system. Education is a kind of prison. I want to become a prison administrator. It's the only option open for me to be come involved. It's dangerous — I could become co-opted. I'm willing to take that risk."

This is not the place to develop Jim's educational platform. He has some strong ideas — "School is the institutionalization of the unemployed, with the myth of education and learning

Same for gay teachers."

Being a school trustee is a kind of mid-life vocation. A friend of mine suggested it as a way to keep Jim off the streets. Jim's life was the referee. I don't think it's quite true — that's a little too distant, a little too impartial for someone with so many fierce convictions. But you are missing a lot about Jim if you don't know about his involvement in wrestling. As a matter of fact...

He's been involved in the sport for eight years, and has been a referee for five. He's one of the most competent in the area, with one of the highest official ratings.

"I've devoted as much time to wrestling as I have to gay liberation," he tells me. "I'm not very good at it, particularly good in sports. But I've never been afraid of them either. Wrestling is a contact sport — and one of the few not designed to hurt your opponent. Which is why I like it. Injuries do happen, of course. As a referee, it's my job to prevent them as much as possible." This, of course, is real wrestling — not the TV junk. This is the kind that is so delicious to watch.

"There is an erotic element to all athletics," he suggests, "and there are a lot of beautiful men who are wrestlers. But what the wrestlers experience is real work. It lasts only six minutes — at the most. And when you're done, you'll have no energy at all at the end of it. It's like playing chess with your body."

There's always that other little "problem." The problem that shouldn't be there. "Even though I feel my ethical standards as an official are above reproach, the fact that I'm gay worries some of the members of the wrestling community. And that troubles me. Those people will have to learn to handle their homophobia. Wrestling is very important to me — you'd never get me out of it without a fight."

Jim feels he will very likely live in Windsor for the next twenty-five years. He likes the town. But he knows too that he probably won't be able to stay in the way he wants to — as a single gay person — "without a fight." It's a fight that's based in Windsor Gay Unity, the city's only gay group and one he's been associated with almost from the first meeting.

It's a small group, but it's done some startling things. Windsor is only the third city in Canada to have, for example, that has passed legislation to ban discrimination in the workplace. And the signature gathering drive for the gay rights petition has not only generated a lot of discussion among the city's blue collar workers, it swept up NDP leader Ed Broadbent as a signer.

Jim will stay in Windsor, partly because of what he is doing, partly because of what he is fighting for. Partly, too, because he has a dream. "I hope sometime in the near future I'll be comfortable cruising men in the plant. I'll say, 'Hey, I really like you — after work do you want to come back to my place for a couple of hours and we'll screw around?'" He feels the very conditions that exist in a factory — the lack of privacy, the repetitive nature of the work, the bearable air are the conditions that will finally accept open gay behaviour. He feels the eroticization of work will happen first in the factories. "I get the sense that it's almost there," he tells me.

A dream. From a man who under-standing where he is, and what is important to him, and why. Deep in the city of his birth, he has a sense of his past and fears, deep in family that is his blood, family, yet, that is reaching out for new ways of growing and caring, he is in some sense still very much in his Father's House. But he is taking down the walls. □



"New ways of growing and caring." Rick Monk; his sister Jo Ann; lesbian mother; his brother, Jim; Jo Ann's son, Jamie.

to school. If you're 16 and I'm gonna make you go and when he's drunk, I do make him go and sometimes I spank him because it gets me in shit when he doesn't."

This is hard for him to say and he is looking down at his hands. "I really hit him once. I lost control. I hit him in the mouth with a baseball bat. I hit him so hard. I can see the basis for child abuse..."

I have met Rick and he is a bright boy. He looks at least as devilish as any other 13-year-old though and I can guess that he would not be an easy boy to parent. He's experiencing all sorts of things: most teenagers older than he are not lucky enough to run into — but Rick does not, in fact, make life any easier for an adolescent. "He's seen me be affectionate with men," Jim says. "He's seen me kiss men. Not having sex though. And he's upright about nudity so I don't walk around nude anymore. But I think he's more concerned about what his peers think than about the fact that I'm gay."

I asked Jim how he felt he differed from other single parents.

"I think I'm more aware. A lot of what parents do they do because society

he will, as she chooses. We're not constantly on each other's nerves."

Rick tells me he isn't gay, that he likes girls. For that matter, so did 6-year-old Jamie, who informed me that you can always tell gay people because they "necks" a lot. Rick added that the only surmise was short hair and a moustache — on men, presumably. He also says that he doesn't wish that Jim were straight, and would rather be living there than anywhere else he can think of. \*\*\*

I said this was mostly about Jim Monk but that it was a little about me. That it was about leaving your Father's House — and maybe finding your way back.

"I was doing what I was doing and I saw what I had to do. I saw what the same background, Jim and I. For me it was Catholicism, not the Jehovah's Witnesses. But I was so submerged in it — I was an altar boy till I was 18, I worked in a factory — a pulp mill. I was the smart kid in the working class town — not as smart-as, certainly, as Jim, but at the top of my class doing better than any of the better-off kids. And I was doing it for one reason — to get out of my Father's House. I hated it. I hated the factory. I

imposed on it. I want to make that clear. I also want to make clear that I think there's a place for learning in the school system, and I'd like to help carry out some programs to improve that learning."

He will, of course, be an openly gay candidate. "There's going to be a battle soon over gay rights for teachers and I want to be part of it. But I can tell you that if I am elected I am not going to turn around and have a gay rights clause for the Windsor school board. It would be premature and it'd blow it without support. Those demands should come out of gay teachers' caucuses and gay youth groups."

As a school trustee, he hopes to make both such groups a possibility. "Whatever I could do as a Board member, I would. Gay high school students should demand the use of school facilities for gay pride events. I went to a lot of heterosexual dances in high school — I ran a lot of heterosexual dances in high school. It's time gay students had their own dances, and though that demand should come from the students, I'll be open and encourage it and make public statements inviting it.

# The Book Nook

2481 Yonge  
Street (at  
Castlefield)  
In Toronto

In Touch	\$2.25
Mandate	\$2.00
Blueboy	\$2.25
Amphitheatre	\$2.75
Numbers	\$3.00

We don't charge over cover price.

Open: 8AM-6PM  
(416) 486-8739

Mail orders are now being accepted.  
Add \$0.50 per magazine for postage and  
handling. Prompt delivery assured.  
We buy and sell pocket books, and old  
copies of Blueboy, Mandate and In  
Touch.

# Custom Furniture Reupholstery



+ pride of craftsmanship  
+ old-fashioned quality  
+ free estimates  
+ pickup and delivery  
+ 10% gay discount

555-1537



## the Jewellery Factory

offers you fabulous  
jewellery made in  
our own workshop  
**SAVE 30% to 50%**  
on Jewellery,  
Diamonds & Watches,  
anytime

427 Queen Street West  
(at Spadina) Toronto  
Telephone: 368-3753

## Your Island in the Sun

Great Exuma - Bahamas



Own your own tropical homesite today and experience why

### It's Better in the Bahamas

For details on our inspection programme write or call  
our exclusive agents for special project.

0106-110-78

Oceans Eleven Realty (Ltd)  
Canadian Office  
5170 Dixie Road, Suite 201  
Mississauga, Ontario  
LAW 1E3  
Phone: 416-624-3430

Oceans Eleven Realty (Inc)  
American Office  
1897 Palm Beach Lakes Blvd.,  
Suite 114  
W. Palm Beach, Florida 33401  
Phone: 305-684-0079

Name \_\_\_\_\_

Phone \_\_\_\_\_

Ctry \_\_\_\_\_

Province / State \_\_\_\_\_

Code \_\_\_\_\_

A prospectus has been filed with the Registrar of the Real Estate and Business Brokers Act, Ontario. The acceptance of such Prospectus filing does not constitute approval or endorsement by the Ontario Government of this advertising offer.

For those of you who read right through, there's a mildly spicy bit later.

One of my dreams has been to learn to touch and to let myself be touched more easily, more tautly, with less thought for consequences, the touch, the touch, the touch, the touch, and with less implication, falling as lightly as a warm look. In truth, warm looks don't come that easily. Have you ever been looked at, or chewed over for that matter, as if you were a steak, and by means one of the better cuts?

Heterobig Number 1: "Why do they insist on talking all the time about what they do in bed?" We don't.

Heterobig Number 2: "What it'd like to know is, what the hell do they do to each other?"

(These two should compare notes. One appears to have the information the other lacks.)

Speaking of sex, we have a new Roman Catholic Archbishop in town, the Most Reverend G Emmett Carter. His predecessor retired exhausted by his noble struggle against pornography and other communist threats. *The Body Politic* was #1 on one of the targets.

Carter's church, he says with a black-and-purple ecclesiastical shudder, is confronted by "a period of sexual permissiveness which is continuing to increase as long as it brings pleasure." Carry out his lip curling on that last word? What he really means to say — forgive my presumption in reading between the platters — is: some subversive people are daring to make their own decisions about their own sexuality and their own lives, a very dangerous business for god's representatives on earth, and other would-be tyrants.

Three years ago a man amailed me at a bus stop. We were both waiting for buses. A lovely smile. It threw me into such disarray, near panic, that I turned from him. When I had gathered my nerve to look again, perhaps even to return a ghost of a smile, seeing his furtive, flitting about, found him a trickster, and his face had closed. For several days I haunted the same bus stop at the same time of day. As much to return the smile for my own sake as to avoid inhibiting him from smiling again, to another stranger. I didn't find him.

Overheard in the baths: "I was really mad at him, so I fucked him silly." (Is this quote from a popular song? Against the Honors? Your Responsibility? Or, my favorite, telling what I overheard, please forgive us for we know not what we do.) Can't you hear chortling in heaven or at least in the baptistry over such many virtue?

What on earth can any supposedly celibate priest know about my sexuality or sex? Enough, evidently, for his purposes. If I knew more he might (I'm not suggesting anything) be more difficult to attack. Well, no. One can too easily be fooled into thinking these people are against Sex, that they are moved by real holy or secular fervour to wipe it out. They are neither innocent enough in principle nor stupid enough for that. Organizations as powerful and ruthless as the ones they work for have more than a few secret goals and few scruples about methods. And the appearances they know exactly what they are doing. Nothing to do with god, and even less to do with Sex.

The Most Rev G Emmett Carter sees his task on earth, at least for the moment, as supporting "those people who believe in the values that have built our civilization." You know, the Inquisition, immaculate conception, witch and faggot-burning, colonies,

## What we do in bed

armies of babies slaughtered in holy wars, the extinction of several civilizations in Central and South America, eternal damnation, the American dream, collaboration with Francisco Franco, Pinochet et al, that sort of value.

Sex education: Do nothing with or to anyone until you have thoroughly studied this paragraph. Virtuous sex is something a man does to a woman, at appropriate intervals. He climbs on top of her and sticks his thing in her you-know-what. Maybe she resists a little, maybe she doesn't feel comfortable, but she really likes it. Or it's so boring but you can't have everything. Sex relieves a man's tension and lets him get on with things. Most important, of course, it keeps the species, race or religion from dying out. (One of my late grandmother's greatest sorrows about me was that I wouldn't spew to offset the output of the rampant breeding by That Tribe of Wretches, taking over the world, baby-by-baby.) Sex. Where would we be without it.

Let's feel cheated by false advertising, our readers whose breath quickened when you read the headline of this column, let me tell you what I do in bed. Well, part of it, at least; some of it, I mean. I do it, yet. After years of dimly fantasized and dangerous episodes in which I was repeatedly almost caught in compromising positions at the television set, I've thrown all caution and political considerations momentarily to the wind and plunged into the sweaty joys of erotic wrestling. You know, I said I didn't do it, but did several women after I expressed my newfound thrill very nervously to them — nervous they'd think it politically offensive, another male power trip or, worse, just silly. But these women have been doing it for years. One of them, heterosexual, wants to wrestle with men but heterossexuals just always matches. Being heterosexual is always as easy as sex, or sex might think.

I advertised in *The Body Politic* for "sensuous wrestlers." Believe me, TBP classified ads really work! (And I wasn't paid to say that, not so much as a kiss.) So far there have been fourteen replies. One of them will be here later this afternoon. We wrestled for two hours or so one night, aggressively and hard. Then we made love, as he put it, for five or six hours. "Our sex," he says, "was raw, vigorous and longish, thrills eruptive love. I think it may have been the closest I've come to the kind of enchantment I've heard Lesbians describe in their love-making. (I hope I don't presume too much.) Slow, giddy slow. Erogenous zones melt and spread into the most unlikely places until the whole skin is touchable or wanting touch. You arouse and arouse in the deepest sense of the word, you are electrified and become breathless. In fact I think I may have forgotten to breathe for a couple of spells. You find in yourself fabulous ways of touching, holding, moving and feeling that you hadn't imagined. Oh my. Getting your rocks off is one thing, this is another thing altogether.

He hasn't arrived yet. It may rain. I'd like to send him a card in the wet rain-waiting and playing with each other as long as we can stand then falling together, slow motion like in a bad movie. We would, I expect, be arrested by a policeman on a horse. They get you out here for nude sunbathing. It's what they dare to call "Gross Indecency."

by Michael Riordan □



## Not happy with your living arrangements?



Looking for a self-contained room?  
Find that apartment lonely?

*Join one of our gay "families"!*

### Parliament Street

Fully self-contained suites  
Private bath/balconies  
Fridge, stove and sink in each unit  
Nine units fully renovated  
with modern furnishings  
At Wellesley, minutes from Yonge  
Start at \$40 per week

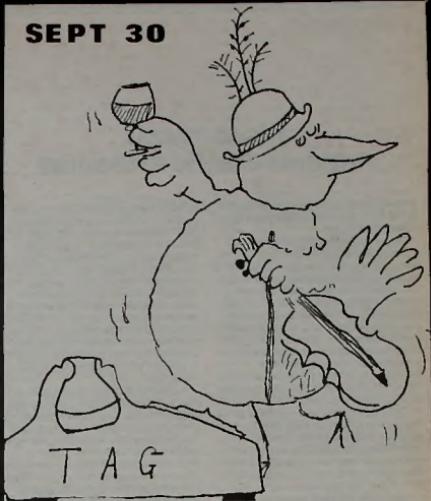
### Victor Avenue

Stove, fridge and sink in each room  
Free use of washer and dryer  
Steps from Broadview, two blocks  
north of Gerrard  
11 units — start at \$30 per week

Call Don (465-3287, Ron (465-8919)  
or Hoddy (928-9009)



SEPT 30



## DANCE PARTY!

Toronto Area Gay Phoneline Benefit

519 Church St. 9 PM Licensed Tickets \$3.00  
Advance tickets, \$2.50 at Glad Day Books,  
MCC, Toronto Women's Bookstore

## Your DOWNTOWN HARDWARE & LUMBER 2 LOCATIONS

## QUEEN HARDWARE

AND LUMBER LTD.  
SINCE 1917

A complete line of materials  
for your building and remodeling needs...

PROMPT DELIVERY  
FREE ON ORDERS OVER \$25

### DO-IT-YOURSELF BUILDING SUPPLIES

BUILDERS HARDWARE — WISER  
STANLEY AMEROCK BLACK & DECKER  
DOORS — TRIM — PANELLING — CEMENT  
LUMBER & PLYWOOD  
PLUS MUCH MUCH MORE...

FOR EXPERT COUNSELLING CALL:

**364-6993**

TWO LOCATIONS TO SERVE YOU BETTER  
311 & 392 QUEEN STREET EAST

## CELEBRATION 79 IS COMING

Watch for it!

Do you ever use  
detergent? soap?  
power tools? rulers?  
glassware? cutlery?  
shampoo? radios?  
watches? apparel?  
smoke detectors?  
hosiery? cookware?  
cosmetics?

Sure, admit it, you too are a consumer. So why not consume Amway Products purchased from John Damian? Phone him today at 654-0231.



Help him work while he helps us





# COMMUNITY PAGE

The Community Page is a listing of Canadian gay groups which primarily direct themselves toward alleviating or preventing discrimination. It also includes information on constitutionally constituted organizations, cooperatively run clubs and other groups which have a primary goal of self-gay and feminist literature, and nonprofit gay periodicals. If you would like to be listed, send information to: The Community Page, Box 782, Station A, Toronto, ON, M5W 1X9. Be sure to notify us of any change in address or address listed.

## ARTICLES

**Association gais de l'Abribit, a/s**  
ADGO, CP 36, Succ. C, Montréal, PQ H2L 4J7

## BRANDON

Gay Friends of Brandon, P.O. Box 492, Brandon, MB, R7A 5Z4. PH: 204-724-5200

## CALGARY

Dignity/Calgary, Box 1492, Smt. T., Calgary, AB, T2H 2H7. PH: 403-259-7542

**Gay Information and Resources**

Room 312, 223-1/2 Ave SW, Calgary, AB T2R 0G9. PH: (403) 264-3911

Information and counseling: Mon-

Sat. Gay A.M. 9:00-11:00, late no-

tion Tuesday, men's discussion

Fridays.

Metropolitan Community Church, 1703 1st St NW, Calgary, AB, PH: 403/266-1806.

## CORNERBROOK

Community Homophile Association of Nfld/ICHAM, Box 905, Corner Brook, NF, A2H 6Z2

**Davidson's - Division of the Women's Newfoundland** may be contacted at CHAM's address above.

## EDMONTON

Club 70, 10242, 109th St., Edmonton, AB T5J 1H7. PH: (403) 423-5053

**Dignity / Edmonton**, PO Box 53, Edmonton, AB, T5J 2S9

Edmonton Gay and Gay Rights Organization (EGRO), PO Box 837, Substation 11, 1st U.O. of Edmonton, AB, T6G 2E0

**Gay Alliance Toward Equality**, Box 1052, Edmonton, AB, T5J 2P2. 10144/101 St., PH: (403) 424-8361

Metropolitan Community Church, Box 32, Edmonton, AB, T5J 2M5. PH: (403) 450-7863

**FREDERICTON**

Gay Friends of Fredericton, Box 422, Fredericton, NB E3B 5A4

## GUELPH

**Gay/Gay Equality**, Box 773, Guelph, ON, N1H 6L8. Gayline: (519) 835-4900

**Gay/Gay Youth Group**, Info: (519)

836-4550. Mon, Wed, and Thurs, 8-10 PM.

## HALIFAX

Transatlantic Bookshop, Ste. 301, 1955 Barrington St., Halifax, NS, B3J 1Z5

**Atlantic Provinces Political Lesbians for Example (APPLE)**, P.O. Box 3679, c/o X South Postl. Stn., Halifax, NS B3J 1Z5. Gayline: (802) 429-6969

**Gay/Youth Halifax**, Box 3611, Halifax South Station, Halifax, NS, B3J 3K6

## HAMILTON

Montgomeryville Assoc., DCI, Box 44-3, S. Hamilton, ON, N0L 1T5. LBL 775. Gayline: (905) 527-0336. Also at the above address:

Gay Women of Hamilton

## KINGSTON

Kingston Women's Centre, Queen's University, Student Memorial Union, 3rd Floor, Kingston, ON. Queen's Homophile Assoc., Student Affairs Centre, 51 Queen's, Queen's University, Kingston, ON K7L 2Z7. PH: (613) 547-2006

## KITCHENER/WATERLOO

**Gay Rights Organization of Waterloo (GROW)**, PO Box 2632, Station B, Kitchener, ON, N2B 6N2

**Lesbian Organization of Kitchener (LOK)**, PO Box 251, St. Barbara, Kitchener, ON N2B 6M3.

**Waterloo University Gay Liberation Movement**, Federation of Students, University of Waterloo, Waterloo, ON N2L 3G1. PH: (519) 885-1211. Ex. 2372.

## LONDON

**Gay Action Group for Equality**, PO Box 100, London, ON, N6A 3C6. Homie Assoc. of London, ON, N6A 3C6. PH: (519) 433-2707

**London Lesbian Collective**, P.O. Box 4724, Station C, London, ON, N6A 5L7.

**MISSISSAUGA/BRAMPTON**

GEN/Gay Equality Mississauga, P.O. Box 100, Station A, Mississauga, ON, L5A 2Z7

## MONTREAL

Androgyny Bookstore, 1217 Crescent St., Montreal, PQ, H3C 2B1. Gayline West: 791-6874. Peer counselling telephone service.

## QUEBEC

Centre Homophile d'Aide et de Défense des Droits des Homosexuels (CHADD), 3200, Jean-Baptiste-Lacoste, 12656, Pav. des Sciences Sociales, Université de Montréal, Montréal, PQ, H3C 2K6

Association pour les Droits des Désirs du Québec, 203-1200, Rue Sainte-Catherine, Montréal, PQ, H2L 4J7, 427-1284 St. Timothée, PH: (514) 433-8671

**Coop Femmes**, 3617 Boul. St Laurent, Montréal, PQ H2X 2V5. PH: (514) 843-8996

**Gay Men's Drop-In**, C. 541 Sherbrooke St. Montréal, PQ, H3X 3K8. Église Communautaire de Montréal, Montréal Community Church, CP 610, Station NDG, Montréal, PQ, H3C 1R9. PH: (514) 843-8996

Assemblée pour les Droits des Désirs du Québec, 203-1200, Rue Sainte-Catherine, Montréal, PQ, H2L 4J7, 427-1284 St. Timothée, PH: (514) 433-8671

**Église catholique eucharistique**, 310, de la Couronne, Québec, PQ

## REGINA

Atropos Fellowship Society / Côte d'Or Box 3414, Regina, SK, S4P 5A9

## ST-JEROME, PQ

Association pour les droits des Laïcs, CP 272, St-Jérôme, PQ, J7T 5T8

## ST.JOHNS

Community Homophile Assoc. of HFLICHAN, Box 613, Stn. C, St. John's, NF, A1C 5K8

## SASKATOON

Gay Academic Union, Box 419, Sub. P.O. Box 343, Station A, Saskatoon, SK. Gay Community Center, Box 1982, Saskatoon, PQ, S7N 3B9. 315/20th St E, 2nd Floor, PH: (306) 662-0072. Also at the above address.

**Gay Alliance of Youth**, 4300 1/2 Avenue, Box 100, Saskatoon, SK. Gay-Straight Project, 5-7, University Park, Saskatoon, PQ, H3A 1X9. Yves Waller Park, Saskatoon, PQ, H3Z 1Y3. PH: (306) 937-9561.

**Gay Clinic**, Montreal Youth Clinic, Mon, Wed, Fri evenings, 365 Ste. Famille, PH: (514) 843-7658. Gay Women of McIldreath, 1000 1/2 Avenue, Box 280, WDM, Saskatoon, SK. Gayline: (306) 971-2471. McIldreath, 1000 1/2 Avenue, Box 280, WDM, Saskatoon, SK. Gayline: (306) 971-2471. or Gayline: (306) 971-2471.

**Gay Gal à l'Université du Québec à Montréal**, 2888, Montréal, H3C 3P6. Monty's, 2888, Montréal, H3C 3P6.

**Gay/Happy Langlois**, Box 610, NDS Stn. Montréal, PQ, H4R 3R1. PH: (514) 436-4476 (and Fri only).

**Jeanesse Gare de Montréal** (Gay Youth of Montreal), Open to lesbians and gay males under 21. 1000 1/2 Avenue, Box 280, WDM, PQ, H3C 2M7. Meetings: Tuesdays, 1:30-5:00 Wednesdays, 7-11 PM. 2nd Saturday Park, Montreal, PQ, H3Z 1Y5. PH: Gayline: (514) 843-8671.

**Quebec Women's Centre**, 316 Bay St., Thunder Bay, ON, M7E 2P2. PH: (807) 345-7802.

## TORONTO

Catalyst Press, 315 Blantyre Ave., Scarborough, ON, M1N 2S6

**Chatsworth Charitable Foundation**, 201 Danby St., Toronto, ON, M5B 1H8. Community Homophile Association of Toronto (COHAT), 29 Granby St., Toronto, ON, M5B 1H8

**Congregation B'nai Hillel of Toronto for Gay Jews**, c/o 66 Gloucester St., Toronto, ON, M5S 1L5. Meets 1st and 3rd Sunday, 7:30-8:30 PM. Friday of the month, 10:15 PM. Square (Eaton Centre), for more information, call 232-GAYS.

**Dignity**, Box 249, Stn E, Toronto, ON, M6H 4E2. Free Lesbians and Gays (FLAG), 277 Dundas St. E, Suite 100, Toronto, ON, M5A 2C9. PH: (416) 567-3509 or 667-3602.

**Gay Alliance Toward Equality** (GATE), PO Box 116, Station P, Toronto, ON, M5S 2P7. PH: (416) 944-1045.

**Gay Anarchists**, c/o Ian Young, 315 Blantyre Ave, Scarborough, ON, M1N 2S6.

**Gay Community Calendar**, 24-hour recorded message. PH: (416) 923-GAYS.

Metropolitan Community Church, PO Box 868, Stn. C, Ottawa, ON, K1P 5T1. Services: 7 PM Sundays, 9:12 & Fourth Ave. Pastor's phone: 613/347-0783.

## PETERBOROUGH

Tree House, Box 1524, Peterborough, ON, K9J 7P6. PH: (705) 742-6232. Sunday 11 AM-12 PM.

## PRINCE ALBERT, SK

Prince Albert Gay Community Centre, PO Box 1935, Prince Albert, SK, PH: (306) 765-2590

## PRINCE GEORGE, BC

The gay group in this city can be contacted through the Crisis Centre, (604) 563-1214.

## QUEBEC

Centre Homophile d'Aide et de Défense des Droits des Homosexuels (CHADD), 3200, Jean-Baptiste-Lacoste, 12656, Pav. des Sciences Sociales, Université de Montréal, Montréal, PQ, H3C 1R9. PH: (514) 433-8671

## PARISIENNE REBERT

Eglise catholique eucharistique, 310, de la Couronne, Québec, PQ

## REGINA

Atropos Fellowship Society / Côte d'Or Box 3414, Regina, SK, S4P 5A9

## ST-JEROME, PQ

Association pour les droits des Laïcs, CP 272, St-Jérôme, PQ, J7T 5T8

## ST.JOHNS

Community Homophile Assoc. of HFLICHAN, Box 613, Stn. C, St. John's, NF, A1C 5K8

## SASKATOON

Gay Academic Union, Box 419, Sub. P.O. Box 343, Station A, Saskatoon, SK. Gay Community Center, Box 1982, Saskatoon, PQ, S7N 3B9. 315/20th St E, 2nd Floor, PH: (306) 662-0072. Also at the above address.

## ST. JOHN'S

Gay Alliance of Youth, a group for Christian and gay youth, Box 100, PH: (416) 343-5963. Lesbian Caucus, Saskatoon, SK. Women's Liberation, PO Box 4021, Saskatoon, SK. St. John's, NF, A1C 5K8

## SHERBROOKE

GHAL Estrie, CP 2032 Succ. Jacques-Carter, Sherbrooke, PQ, J1E 3T1.

## THUNDER BAY

Northmen Women's Centre, 316 Bay St., Thunder Bay, ON, M7E 2P2. PH: (807) 345-7802.

## TORONTO

Catalyst Press, 315 Blantyre Ave., Scarborough, ON, M1N 2S6

## OTTAWA/HULL

Chatsworth Charitable Foundation, 201 Danby St., Toronto, ON, M5B 1H8. Community Homophile Association of Toronto (COHAT), 29 Granby St., Toronto, ON, M5B 1H8

## GATINEAU

Congregation B'nai Hillel of Gatineau for Gay Jews, c/o 66 Gloucester St., Ottawa, ON, M5S 1L5. Meets 1st and 3rd Sunday, 7:30-8:30 PM. Friday of the month, 10:15 PM. Square (Eaton Centre), for more information, call 232-GAYS.

## DIGNITY

Dignity, Box 249, Stn E, Toronto, ON, M6H 4E2. Free Lesbians and Gays (FLAG), 277 Dundas St. E, Suite 100, Toronto, ON, M5A 2C9. PH: (416) 567-3509 or 667-3602.

## COOPERATIVE

Cooperative Radio, 337 Carmel Ave., Etobicoke, ON, M3J 2C6. PH: (416) 289-1000.

## RIGHTEOUS LESBIANS OF CANADA

Rights of Lesbians Organization, BC Federation of Women, 1730 Stephen St., Vancouver, BC, V6K 3V5.

## SEARCH

SEARCH, 28-448 Seymour St., Vancouver, BC, V6B 5K3.

## VICTORIA

Franchisee of the Victoria Group Ltd., Box 207, 291 Station E, Victoria, BC, V8W 2M6.

## UNIVERSITY

University Community, Box 7002, Sandwich, ON, N3V 3W8. PH: (905) 252-3979.

## WINNIPEG

Winnipeg Community, Box 7002, Winnipeg, MB, R3C 3P2.

Dignity/Winnipeg, Box 1912, Winnipeg, MB, R3C 3P2.

Gay for Equality, Box 277, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2. PH: (204) 266-8876.

Gay Men's Drop-In, c/o SAC Office, Hart House, University of Toronto, ON, M5S 1A4. PH: (416) 979-5554. Meetings at 7:30 PM on Tuesdays.

Gay Television Collective, c/o Box 575, Station C, Stn B, Winnipeg, MB, R3T 2N2. PH: (204) 269-8876.

Winnipeg Gay Community Centre Project, Box 2742, Stn B, Stn B, Winnipeg, MB, R3T 2N2. PH: (204) 269-8876.

Winnipeg Gay Youth, Box 277, UMSU, Winnipeg, MB, R3T 2N2. PH: (204) 269-8876.

Winnipeg Lesbian Society, c/o A Woman's Place, 143 Walnut St., Winnipeg, MB, R3G 1P2. PH: (204) 269-4551.

## NATIONAL/REGIONAL

Blindfold Gay Youth Coalition (BGC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Committee (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

Canadian Gay Rights Coalition (CGRC), 1000 1/2 Avenue, Yorkton, SK, S3N 1V6. PH: (306) 655-5302.

&lt;p

# GOODBYE

## THE Body Politic

# HELLO

# Body Politic

A MAGAZINE FOR GAY LIBERATION

Goodbye? Well at least partly.

Goodbye to that little, half-page size cover that used to get buried on the newsstands. Goodbye to only 32 pages per issue, crammed too full because that many simply wasn't enough. Goodbye to too little space, too limited exposure and too few chances to really show what fun gay liberation can be.

And hello to the new *Body Politic*.

Hello to big smashing covers that will knock your eyes out and will get people who've never noticed *TBP* before to pick it up and give it a try. Hello to hefty 48-page issues every month with plenty of room for exciting new features. Hello to "Out in the City," our new column on uncloseted urban survival; to "Between the Lines," incisive analyses of the gay movement and the media by Ken Popert, a man well acquainted with both; to more space, more vibrance and more freedom to show off the real beauty and strength of people everywhere who are out, gay and strong.

Hello or goodbye won't, of course, apply to everything. The familiar best of the old *TBP*

will be sticking around. *The Body Politic* will still be one of the sharpest, most respected gay newsmagazines available anywhere, with continuing coverage of the lives and work of lesbians and gay men across Canada and around the world. It will still be the place to find some of the best writing available on gay arts and letters, with reviews and feature articles covering

everything from heretofore ignored gay history to the latest in books, music and film. The mass media will still come under careful scrutiny in an even bigger "Monitor"; lesbians like Chris Bearchell will still hold forth in "Dykes" and Michael Riordon will keep right on "Flaunting It!" All like before — and, undoubtedly, like never before, too.

Why don't you get in on it now? At the old rates it's not only a good buy, it's a great one: \$5 for ten issues\* — half the cost of buying *The Body Politic* off the stands.

But do it now, because after this last offer it's goodbye to the old price as well.

Catch *TBP* while it's still a steal. We promise it'll be a big beautiful hello every month.

# GOOD BUY

For a subscription fill in your name and address below and mail to:  
**The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9.** Make  
cheques payable to The Body Politic. If you want to charge your  
purchase, fill in your card number and expiry date in the charge box  
below and be sure to provide your signature.

Name \_\_\_\_\_

Address \_\_\_\_\_

Code \_\_\_\_\_

CANADA:  1st class: \$9.50  2nd class: \* \$5.00

INTERNATIONAL:  1st class: \$12.50  2nd class: \$8.50

Please charge this purchase to:  Visa  Mastercharge

Number \_\_\_\_\_ Expiry date \_\_\_\_\_

Signature \_\_\_\_\_

**LAST CHANCE AT THE OLD PRICE!**